

*One Shilling and Sixpence.*

# China's Millions

1892.

EDITED BY

J. HUDSON TAYLOR,

M.R.C.S., F.R.G.S.

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**Illustrated.**

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# CHINA INLAND MISSION.



KWANG-TUNG ... ..	Pop. 12 1/2 Millions.*	HU-PEH ... ..	Pop. 23 1/2 Millions.	SI-CHUEN ... ..	Pop. 20 Millions.
FUH-KIEN ... ..	Pop. 10 " "	KIANG-SI ... ..	Pop. 15 " "	YUN-NAN ... ..	Pop. 5 " "
CHEH-KIANG ... ..	Pop. 12 " "	GAN-HWUY ... ..	Pop. 9 " "	KWEI-CHAU ... ..	Pop. 4 " "
KIANG-SU ... ..	Pop. 20 " "	SHAN-SI ... ..	Pop. 9 " "	KWANG-SI ... ..	Pop. 5 " "
SIAM-TUNG ... ..	Pop. 10 " "	SHEN-SI ... ..	Pop. 7 " "	HU-NAN ... ..	Pop. 16 " "
CHIH-LI ... ..	Pop. 20 " "	KAN-SUH ... ..	Pop. 3 " "	HO-NAN ... ..	Pop. 15 " "

\* The estimate of population is that given in the last Edition of "China's Spiritual Need and Claims."

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J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.



SHA-SHI, ON THE YANG-TSI RIVER.

1892.

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## Frontispiece.

MAP OF CHINA SHOWING STATIONS OF THE C.I.M.



# CHINA'S MILLIONS.

## A New Year's Greeting.

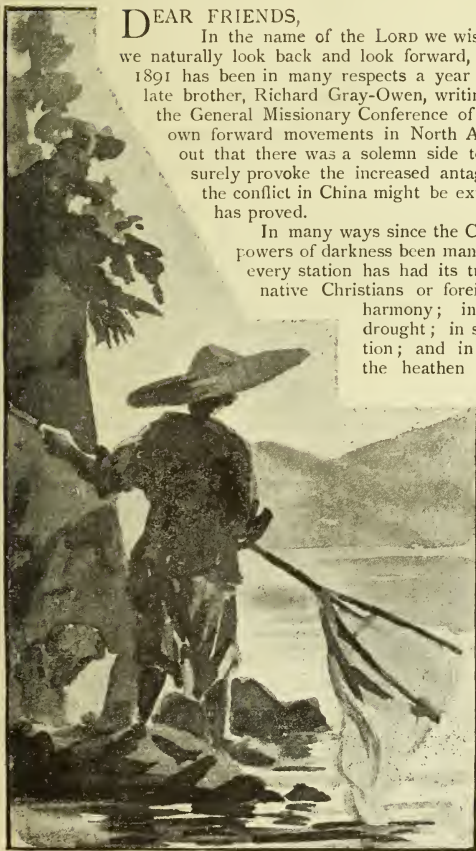
By J. HUDSON TAYLOR.

*"The LORD of Hosts is with us : the GOD of Jacob is our refuge."—Psalm xlvii. 1.*

DEAR FRIENDS,

In the name of the LORD we wish you a Happy New Year. At this season we naturally look back and look forward, and raise afresh our Ebenezer. The year 1891 has been in many respects a year of trial, as was anticipated by some. Our late brother, Richard Gray-Owen, writing with a great joy about the appeals from the General Missionary Conference of last year for 1,000 workers, and about our own forward movements in North America, and, specially, in Australia, pointed out that there was a solemn side to be borne in mind,—that these things would surely provoke the increased antagonism of the great enemy of souls, and that the conflict in China might be expected to become increasingly severe. So it has proved.

In many ways since the Conference of 1891 has the opposition of the powers of darkness been manifested; almost every little church and almost every station has had its trials; in some through sickness or death of native Christians or foreign workers; in some through breaches of harmony; in some through distresses from flood or drought; in some through violent opposition and persecution; and in others through alienation of the minds of the heathen by the circulation of vile and blasphemous handbills and literature. And though our own work has graciously been kept in peace, rioting, principally against the Roman Catholics, has prevailed in the valley of the Yang-tsi to a grave extent; and disturbing rumours of rebellion and war have been wide-spread. The serious bearings of these things on an inland Mission will be very apparent. But while trials have abounded, blessings have also abounded. We have been particularly cast upon God, and have been particularly helped of Him. The work of the Mission has been carried on uninterruptedly, and the happy confidence in God, and satisfaction in staying at their posts of the dear inland workers, has been a great cause of thankfulness. We have felt all through that the right course was to go straight forward with our work, remembering the words of our LORD, "All power is given unto Me in heaven and in earth. Go ye therefore .....and, lo, I am with you alway." We



have thought of the passage, "He that observeth the wind shall not sow: and he that regardeth the clouds shall not reap," and this has saved much loss of time. Journeying mercies have been vouchsafed to the reinforcing parties that have gone out from Gan-k'ing and Yang-chau to our stations in eight different provinces, including those most distant to the north and to the west. And reinforcements have reached us from home-lands in increasing numbers.

While this has been the case, there has not been a corresponding increase of income, but the reverse; moreover, exchange in China has been seriously against us, requiring a guinea or more to purchase as much silver as a pound would formerly have bought. It has, however, been wonderful and beautiful to see how God has helped us; timely gifts from members of our own Mission, some of them meaning much self-denial; and contributions from foreign residents and visitors have not infrequently in the day answered the prayers for the day, so that every need has been met. On one occasion a party preparing to go to a distant station had their packing completed, and the hour of departure was drawing nigh before the funds came to hand to take them forward. Repeatedly we have been without any funds for the general requirements of the whole Mission, though for particular objects there have been balances of unexpended donations which, of course, could not be touched. Our hearts have been kept in peace, knowing that God's promises cannot fail; and to the question, "Lacked ye anything?" we can only reply, as did the disciples of old, "Nothing," LORD.

We have been particularly thankful to see that the alarming tidings which have reached the home-lands have not led to any slackening of effort to go forward with the work. We have been rejoiced to hear of about sixty new workers as likely to join us this season, many of whom will, we trust, be with us when this paper reaches our readers. Souls are passing away, oh, so fast, on every hand, and our LORD is soon coming. Do we realize that the present may be our last opportunity of giving to Him, or sacrificing ourselves for Him? How blessed it will be for those who have nothing to regret when He comes!

Notwithstanding the altered attitude in many places of many of the heathen towards us, through the calumnious reports which have been circulated, the native converts have stood well, and in many places the LORD has added to their numbers. Mr. Meadows, recently reporting the baptism of forty-three out of sixty-seven candidates at Hongchau and Chu-ki, points out that among them were the wives of five of the six men imprisoned so long for CHRIST's sake (the sixth man was unmarried); also the three sons with their three wives of two of the sufferers,—a good evidence that their testimony for CHRIST must have been with power. From a few other letters recently received from the same province, I note that eleven had been baptised at Wunchau; twelve at Chang-shan; eight at Yung-k'ang; and twenty-five in the Tai-chau district. The walls of Jerusalem were built in troublous times.

We know not what awaits us, and we ask you, dear friends, to specially remember us and our dear native converts in prayer. Ask that, as of old, the LORD will behold the opposition of Satan, and the threatenings of wicked men, and will grant to His servants that with all boldness we may speak His Word, filling us with the HOLY GHOST, and making the multitude of them that believe of one heart and one soul, so that with great power witness may be borne to the resurrection of the LORD JESUS. May He bless each one of you with blessings according to your circumstances and needs, and abundantly reward you for all your fellowship and love in the Gospel.

Yours gratefully in CHRIST,

SHANGHAI, NOV., 1891.

*J. Hudson Taylor.*

OUR ILLUSTRATIONS.—On the cover and page 1 is a wash-drawing by Mr. Cormack, representing a fisherman on the banks of the Yang-tsi. Several other drawings, taken on the river *en route* to SI-CHU'EN, we hope to reproduce in due course. For these we are indebted to his mother, to whom they were sent. The representation of the interior of an Idol Temple, on page 4, is a drawing, beautifully finished, by Mr. J. T. Reid, and serves to illustrate Miss Mackintosh's remarks on page 9. We have some more of Mr. Reid's drawings also for future use. The line-drawing on page 7, by Mr. Thomas Eyres, was not intended for these pages, but it was thought to possess sufficient interest for insertion. It is by him entitled "Burden-bearers" (Chinese burdened by sin). The preacher is using a banner-scroll (after the manner of the "Wordless Book") as a basis for his remarks. There are four divi-

sions—the top is black, for sin; the next is red, for the cleansing blood; the third white, for purity; and the last gold, for "the glory that shall follow." The use of such scrolls or banners is often found attractive and helpful.

CHINA'S MILLIONS.—VOLUME for 1891 (cloth gilt, 2s. 6d.; paper boards, cloth back, 1s. 6d. C. I. M. Office, Morgan and Scott, or any bookseller). These are now ready, containing, as announced in December, a very good portrait of Mr. Hudson Taylor as a Frontispiece. Order early.

SUBSCRIPTION for the monthly numbers, 1s. 6d., by post, for twelve months. Subscribers and donors who prefer paying for the copies sent them will greatly oblige by sending early in the year any inaccuracy in address, or change of residence. Postal Orders for the amount may be sent to the Secretary, 4, Pyrland Road, N.

## KIANG-SI PROVINCE.

*Population of Province, 15 millions; Area, 72,126 square miles.*

STATIONS OF THE C.I.M. IN KIANG-SI, WITH DATE OF OPENING, AND NAMES OF MISSIONARIES.

Kiu-kiang, 1889.			Ho-k'eo, 1878.			Yang-k'eo, 1890.		
EYRES, THOS. ...	...	1888	GIBSON, Miss ...	...	1884	BUCHAN, Miss ...	...	1889
Ta-ku-t'ang, 1873.			COWLEY, Miss L. ...	...	1889	HORSBURGH, Miss A. B. ...	...	1889
STEVEN, F. A. ( <i>absent</i> ) ...	...	1883	RAMSAY, Miss E. ...	...	1889	IRVIN, Miss G. ...	...	1888
STEVEN, Mrs. ( <i>née</i> Tapscott), ( <i>absent</i> ) ...	...	1886	Kwang-feng, 1889.			Yuh-shan, 1877.		
McFARLANE, Miss L. ...	...	1884	FITZSIMONS, Miss ...	...	1888	MACKINTOSH, Miss K. B. ...	...	1884
LANG, Miss ANNA M. ...	...	1890	TURNER, Miss H. D. ...	...	1888	GUOX, Miss M. ...	...	1889
Prytz, Miss F. ...	...	1890	ROSS, Miss I. ...	...	1890	POOK, Miss E. S. ...	...	1890
Nan-k'ang Fu, 1887.			Kwei-k'i, 1878.			Itinerating in S.W. Kiang-si.		
REID, J. T. ...	...	1888	MARCHBANK, Miss Nellie ...	...	1887	HORNE, W. S. ...	...	1888
REID, Mrs. J. T. ...	...	1888	POWER, Miss R. A. ...	...	1890	MEIKLE, JOHN ...	...	1888
ROUGH, J. S. ...	...	1890	Ih-yang, 1890.			DUFF, GEO. H. ...	...	1888
ROUGH, Mrs. ( <i>née</i> Munro) ...	...	1888	MCKENZIE, Miss R. ...	...	1888	LAWSON, JAMES ...	...	1888
Gan-ren, 1889.			GARDINER, Miss J. ...	...	1888	TAYLOR, WM. ...	...	1890
CARLYLE, Miss L. ...	...	1889	MILLER, Miss T. ...	...	1890	THOR, A. E. ...	...	1890
GRAHAM, Miss ...	...	1888						

THE work of the C.I.M. in KIANG-SI, excluding the Port of Kiukiang, which is the business station and distributing centre for the province, divides itself into three parts,—the Po-yang Lake district, the work on the Kwang-sin River, and the Itinerant work in the Southern portion, carried on hitherto by the brethren from North America. In these latter operations, the River Kan, which runs like a great artery through the province, greatly facilitates the movements of the brethren. Up its course, access may be obtained to the northern portion of KWANG-TUNG in the South, while some of its branches afford access to HU-NAN on the West, and FUH-KIEN on the South-east, either directly or by a short subsequent land journey. The Kwang-sin River leads to the border of CHEI-KIANG in the North-east, the stations along its course forming a chain which readily connects itself with those on the Ts'ien-t'ang River in that province, thus enabling the sisters to have pleasant inter-communication. The subjoined letters are mainly from the Kwang-sin district. C. T. F.

## A Brand Plucked from the Burning.

FROM THOS. EYRES.

KIU-KIANG, May 23rd.—Praise the LORD, we have not been without our FATHER'S help and blessing since coming here two months ago. We have had the pleasure of seeing one of the most depraved and sunken of the foreigners, and a fearful opium-smoker, brought to rejoice in JESUS as his SAVIOUR. I had many very happy seasons of prayer and reading of the Word with him during his severe illness.

When deprived by a former companion in sin, who asked, "Do you think it manly to become religious because you are sick?" he summoned all the strength of his weak body to reply: "Manly! Do you call it manly for me never to write to my dear father and mother and sisters and brothers for twenty-six years?" He sent word home after having come to the LORD, and his sisters and family in Canada were so overjoyed to know that he was yet alive that they were two hours before they could leave the breakfast table, their thoughts were so full of him.

One day he told me he had it in his mind to build a bungalow and present it to the C.I.M., and although he had not sufficient means at present, he believed the time would come when he would be able to do so. On another occasion he told me that he dreamt he saw his walls covered with the words, "I trust in the LORD," and he said "This is going to be my motto. When I get into my house

(which was then being varnished), I intend to have these words in large letters opposite the front door, so that they shall greet me every time I come in, and be a standing testimony to all who come to see me."

When suffering very acutely from asthma, bronchitis, dropsy, and a complication of complaints, he said, a very few days before his death, "Oh, won't it be grand when a few of us can gather together over the Word!" To read the Word was his great delight. When I found him suffering too much to bear conversation or reading, I bent over him and asked, "Shall we have a little prayer?" He replied, "Yes, please; I am always ready for that."

He also manifested another sign of the new birth by his intense longing for the salvation of the other foreigners. He longed to do something for this newly-found SAVIOUR, to whom he had dedicated the remainder of his days. His house he offered to me for religious meetings. He also voluntarily offered to come and help me in my services by exhibiting the lantern.

He became deeply attached to me, and I loved him much. He died on Sunday, the 3rd inst. Almost the last words he uttered were, "I must go along and see brother Eyres."

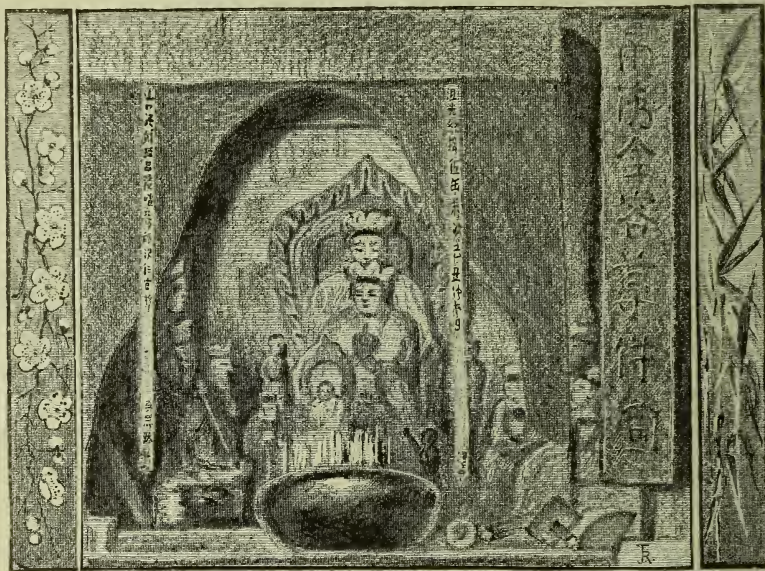
Since the above was written, our Brother Eyres has



passed through deep waters, having lost his beloved wife, as announced in our October issue. From particulars of the illness of Mrs. Eyres since received, it would appear that all went fairly well until about the fourth day, when unfavourable symptoms appeared, but passed away on the use of simple remedies, and for a few days she seemed to make progress. Then, however, her

heart began to give trouble, although other unfavourable symptoms had subsided, and finally a spasmodic hiccough, resulting apparently from the diseased state of the heart, terminated her earthly life.

Her thoughts were often with her SAVIOUR; and those who were with her were much struck with the fact that the LORD JESUS was to her indeed "a living, bright Reality."



GROUP OF IDOLS IN A TEMPLE AT SIE-SI-YANG, NEAR NAN-K'ANG FU.—*Drawn by J. T. Reid, C.I.M.*

## Unruffled Peace in Time of Tumult.

FROM J. T. REID.

NAN-K'ANG FU, June 1st.—May has been a quiet month with us. Our sisters, R. McKenzie, T. Miller, and R. Power, left on the morning of the 4th. On Saturday, 9th, Brothers Horne and Lawson reached us from Kiukiang on foot; on Tuesday, 12th, Brothers Meikle and Wm. Taylor arrived by boat. The same evening all went aboard, and sailed next morning for the south of the province.

On the 17th, Miss Irvin and nine sisters reached here. On consulting with Mr. Hu, the pastor, we judged it better that they should not come on shore, as between three and four thousand students were in the city; so, on Monday morning, the three boats containing the sisters sailed for the Kwang-sin River.

The Hsioh-tai (Literary Chancellor) arrived on the 17th, and left on the 31st. All the time he was here we had no trouble. Before he arrived, and when the students were few, we let a number of them in to see the children, and

sold them some books. I also sold some books out on the street, having a selection ready to take outside. Latterly I only sold to those who called for them. The bearing of the students was friendly; it was a matter of sorrow that we had to close our doors against them, but, from the advice of the Consul, the mandarins, and the pastor, who have had previous experience, we deemed it right to do as desired. We have been much in prayer for the students.

July 2nd.—We enjoy unruffled peace in this place, and also good health. On June 2nd we had the pleasure of meeting Bros. Duff and Thor. [These passing parties referred to were returning from the Conference of the N.A. workers at Shanghai.] From the 12th to the 15th we had the pleasure of Mr. and Mrs. Blandford's company. Reports were circulated that their place at Wu-ch'en was burnt down, but they were not true. On the 19th we had a sight of Miss J. Webb and the six Swedish sisters, who sailed with her towards Yuhshan.

# How the Day Dawned at Gan-ren—Native Enterprise.

NARRATED IN A MEETING AT SHANGHAI.

IT IS just two years this month since I left Shanghai to go into the interior and begin the study of the language, and I can truly say that goodness and mercy have followed me all the way.

You will be interested to know that the work at Gan-ren is a purely native one. About six years ago a native colporteur passed through the district, on his way to another part, and while crossing the river in a small boat, he told the Gospel to the boatman, who seemed at once to become interested, and, being able to read characters, he purchased a New Testament, which when he had read brought light and peace to his soul. He could not keep his new-found treasure to himself, but sought to make it known to others, and some time after other three men believed. About four years ago the four men went to Kwei-k'i, a station 27 miles farther up the Kwang-sin river, asking for baptism, and as they seemed to be sincere, and had an intelligent knowledge of the way of salvation, they were accepted, and afterwards were baptised in the river at Gan-ren.

## SETTLED WORK.

At that time a two-roomed house was rented, and a native Christian man and his wife, from Kwei-k'i, were sent to live in it to help in farther spreading abroad the knowledge of the true God. Occasional visits had been made by Mr. Herbert Taylor and one or two of the lady workers from Kwei-k'i, and when Mr. McCarthy visited the province in the summer of 1889, he examined and accepted other twelve candidates (seven women and five men), who were at the same time baptised in the river. Two additional rooms were rented, and I went to live there in October of the same year, but having such a limited knowledge of the language, my whole time was occupied in trying to teach those who were already Christians, the work of spreading the knowledge of the Gospel being altogether left to them, and the LORD continued to own and bless, and is blessing, their testimony and zeal.

In the spring and autumn of last year ten more (six women and four men) were received into church-fellowship. It is quite wonderful to see what grace has wrought in the hearts and homes of some of those dear people.

## FIVE FAMILIES RENOUNCE IDOLATRY.

A man named Wang, whose wife, two sons, and one daughter-in-law, have been baptised, has been much used of the LORD in teaching others to have an interest in the Gospel. He has sacrificed not a little earthly gain because he knew he could not have God's blessing upon it, and wherever he has the opportunity he does not cease to tell out the Gospel story. He lives in a village 3 miles out from the city, and in his own village he seems to be quite a power. Over his door he has written, in large black characters on red ground, "The true God loves all men." There are some seventy families in his village, and last New Year's time five of them renounced idolatry and ancestral worship, and we are hoping that soon many of them will learn to love and worship "the true God."

A few weeks ago a poor beggar, who had eaten opium for over twenty years, went to his house, and he preached the Gospel to him, and implored him to give up his sin, but the poor man said he could not, as he had no home and no friends to pity him. Mr. Wang at once felt led to offer him a place in his home, and said if he would break off his

opium, trusting in God to help him, he would give him work and wages on his farm for a year. The poor beggar accepted the kind and generous offer, and is going on most satisfactorily. He cannot read, but during these few weeks he has learned to pray and to repeat several Gospel hymns. There is another man,

## REMARKABLE FOR HIS EARNESTNESS,

named Liu. When he was converted he did not know a single character, but now, with his one eye, in which there is but little light, he can read nearly the whole of the New Testament, and the remarkable thing is that while he is learning to read the characters, he, at the same time, commits the portion he is reading to memory, and through doing this he has his mind stored with many portions of Scripture and hymns. There is a wonderful depth of piety about this man; it is quite refreshing to one's soul to listen to his prayers, one feels that he is living just on the border of heaven. He suffers much persecution in his home, and his wife throws it at him that he spends much time in the loft reading his Bible and praying.

One could go on to tell of others, but it would take too much time.

## THE FOOT-BINDING DIFFICULTY.

Among the women there is much earnestness and devotion, too, and several of them are making good progress in learning to read the character. After my house-woman became enlightened, she was exercised about her little daughter, as the time had come for binding her feet. And one day, without acquainting anyone of her purpose, she unbound her own feet, and said, "Some one must be an example." Shortly afterwards other four women followed her example, and their dear little girls' feet are not being bound. They are careful, too, to tell outside people that it was not the foreigner who advised them to unbind their feet, but that God's HOLY SPIRIT showed them in their hearts that it was wrong.

There is, indeed, much that is encouraging in the work, but we are not without discouragements, too. Last autumn the church had the painful duty of suspending three men from church fellowship because of their inconsistent lives; but we are hoping that soon they may be truly repentant.

[The name of the narrator of the above is not given.]

## FROM MISS CARLYLE.

GAN-REN, March 4th.—We grieve to say that some of the inquirers who were so hopeful have gone back to idolatry this New Year. The carpenter who was coming so regularly to worship, and had bought a New Testament and hymn-book, has given up. The devil is very real! On the fifteenth we had not a little trouble with a number of men who wanted money for idol worship, and threatened to destroy the building. They annoyed us for three days, more or less, but our God kept us in safety, as He has hitherto done. Praise Him! Miss Say has been staying with us for a few days; she seems far from strong. While she was here we were invited to some of the Christians' houses to dinner. Among them we visited the Wang family. We can only praise as we think of this dear man who is so

carnestly serving the MASTER. Over the door of his house are these words: "JESUS saves sinful men." It is his one aim to get the whole village to believe in JESUS. Last Sunday he was unable to come to worship, so in his house he gathered over twenty to join him in worship.

Chong Lao-pan, our oldest Christian here, has been in great trouble. His brother has died lately. He had been coming to worship occasionally, but did not come out on the LORD's side. From what we have heard, we believe he died fully trusting in JESUS.

## My First Six Months' Experiences at Kwei-k'i.

FROM MISS NELLIE MARCHBANK.

KWEI-K'I, March 2nd.—I came here more than two months since. It was very hard to leave the dear people at Yang-keo; their kindness and love were very sweet. I shall never forget the morning I left; we had had some nice times at prayer together. Those who had been coming to hear the Gospel, the Christians, the young evangelist, and Miss Buchan, all escorted me to the boat. It was a wet, dismal morning, and I had something of the feeling that I had when leaving home; I felt then, as I seldom felt before, how painfully few the workers are in China. Miss Buchan was being left for a time single-handed in such a large, open field of work; thousands upon thousands of precious souls, and so many of them with kind, loving hearts. The Christians, and some of the women who had been coming to hear the Gospel, had presented me with tokens of their love in the shape of chickens, oranges, dates, sweetmeats, potatoes, etc.

### VISITING FOURTEEN VILLAGES.

The people here gave me a warm welcome, and I was very soon at home. Not long after, I went to visit one of the Christians who lives fourteen miles away, and so cannot often come to worship. The Bible-woman went with me, and we spent five days on the way, and preached JESUS in fourteen villages, spending the night just where the LORD provided a place; sometimes it was in direct answer to prayer. Our sister was very glad to see us; she is young, having only been married the year before. Her mother-in-law is not very kind to her, and she has a hard time; she seems faithful to JESUS in the midst of all the coldness around her.

After we returned from this visit I started for the out-station, twenty-four miles off, to spend a few days. One young man there has been baptised, and some other people are interested. I spent a very happy ten days there, visited the inquirers and some others, and had little classes for prayer and Bible-readings. Mrs. Fan, who used to be at Gan-ren, is there now, and she is very bright. She told me she had had a day of fasting and prayer for the people around her; also a man named Wang, who has charge at the out-station. They were so glad to see one of us again, and are very anxious that some sisters should go and live there; but we are too few at present for that.

### CHINESE NEW YEAR.

On Chinese New Year's Day we had the Christians with us nearly all day; we had a meeting in the afternoon to consider how best to further the LORD's work this year. On Tuesday we invited the children, and had a happy day with them, and on Wednesday the old women came to dinner. There are a good number of inquirers, and a few seem really to be born again and ready for baptism. I am very happy here and in splendid health.

April 13th.—The dear Christians are a comfort. Many of them are so bright and earnest, and some of them seem to be doing their utmost to help me. On Sabbath

we have generally a lot of people. As the women gather they begin to learn a text or a hymn. The more advanced help the others. The pastor's wife and I also help them. Then, when all have arrived, we form two classes, and the pastor's wife takes the inquirers and I the Christians for teaching. Afterwards we have a prayer meeting, while the men are having one in the front chapel; then we all meet together for the forenoon service, which is conducted by the pastor. Some people go home for dinner; others remain here, only having two meals a day. When all have returned we again divide, the men having a meeting in the chapel, while I have one with the women in the guest hall. In the evening we have a praise meeting, which the Christians seem to enjoy.

I have not been able to do much outside visiting; the Christians and inquirers take up all my time. Two have lately gone to be with the LORD—one, a dear, bright young fellow of twenty-two, an only son. This has been a severe blow to his old father and mother, who are both Christians, but it doesn't seem to have at all shaken their faith in JESUS. It was so touching to hear his father explain on one occasion, "My son was

### NO FALSE DISCIPLE.

He has gone to be for ever with JESUS; why should I mourn? Everyone seemed to love this dear young disciple. The other was an older man and very poor; he was only ill about three weeks. During that time the Christians were so kind to him, and saw that he wanted for nothing. The night before he died the teacher and another Christian sat up with him all night. It was a comfort to notice how the love of CHRIST constrained them to love this poor brother. If he was poor in this world's goods, he was rich in faith, and so very clear as to his hope in CHRIST. We went to the funeral, and Pastor Chang conducted the service and spoke very earnestly to the people who gathered around us.

June 12th.—The Christians have opened a little preaching hall in the country nine miles off. This is all their own doing. One gave the house, but it needed to be repaired, so the Christians used their own money. Then an old man, who lived upon his own means, said he would go and reside there and tell the people about JESUS.

Last Sabbath he came in to worship, and brought three men with him who are interested in the Gospel. He says that a good number are more or less in earnest. The LORD used him before to lead a good many to Himself.

The services and classes are well attended here. On Sabbath some of the women come quite early, and the afternoon is well gone before the last leaves. The women also come on Wednesday for a class. The sisters will soon be able to help.

July 24th.—The work here is very encouraging. There are fifty-three members and some hopeful inquirers. The care is great, but so is also the joy.





OPEN-AIR PREACHING IN CHINA.—*Drawn by Thos. Eyres, C.I.M.—(see p. 5).*

## Bits of Encouragement.

FROM MISS HATTIE TURNER.

KWANG-FENG, February 23rd.—Our two next-door much-persecuted sisters, a daughter and a daughter-in-law, still keep firm, and they tell out the Gospel news at every opportunity. The mother believes, but has not the courage of the younger ones to come out and confess it. The three little children of one of these sisters come regularly, and the children of an older married sister also come very regularly. The father is much better disposed now—so much so that he got the mother to invite us to dinner last week, and the brother even countenanced it. The brother is not quite over his great severity, but we hope soon to have that whole family for our King.

Our teacher is not quite so haughty—is becoming quite humble, and listens as never before. His wife is getting along splendidly in learning, and, we think, is truly trusting in Jesus for cleansing. We have not done much visiting in the country lately, owing to rain and the people being so busy preparing for their new year.

Our chapel here is in such a quiet part that few, come in. We have rented a shop at the north gate—

the busiest part of the city. There we hope the evangelist will be able to sell books and preach daily to those who will listen. We also hope to hold women's meetings on certain days. Quite a few women there are apparently interested, but they cannot come so far as this (we live near the south gate) on their wee feet, perhaps carrying a child, and then hurry back to cook meals. So, as they cannot come to us, we propose going to them. We are praying for a great many souls through this new opening. We have had the house swept out, and Miss Fitzsimons left here this afternoon to spend two weeks there, to teach more clearly those who long to know more of the good news. There is a passable place to sleep upon, some eight feet high. She will come here for the Sunday services.

Our landlord is one of our brightest members. Now his wife comes with her little girl. She says that though all the neighbours do scold her, she is going to believe and think of her soul's welfare. We have so much to praise the LORD for.

## Coveting the Souls of the Little Ones for Jesus.

FROM MISS M. GUEx.

YUH-SHAN, April 8th.—Since I last wrote I went to Yang-ke'o with Miss Buchan, who had come to say good-bye to the American sisters, and who stayed a few days with us. I remained a fortnight in Yang-ke'o, during which time we visited a good number of villages, some for the first time. God gave us much joy, and many—I may say a great many—heard the glad tidings, a good few buying books as well.

When I returned to Yuh-shan, I went into all the villages where I have scholars, to invite them to come back to school. They all went home for some weeks on account of the measles. They were all very glad of the invitation, and on the 30th March, everything having been prospered, I began the work again with sixteen children. I have only four boys for the present, and twelve girls. . . . All these children belong to our Christians, and, as they live too far away to go home every day, they board here. This

year Miss Mackintosh has arranged that Mrs. Ning should live over the old chapel, and teach the girls sewing part of the afternoon, as well as overlook them when I am not there.

Our teacher, Mr. Li, goes every day to teach them to read and write their own characters. I go also every day from 9 a.m. to 4 or 5 p.m. I begin the day with prayers for twenty minutes, then I have a Bible lesson, asking questions, etc., after which Mr. Li teaches till dinner-time. After dinner writing and sewing, then evening-praise, and prayers with Mr. Ning before going to bed.

I do raise the LORD for my good health, and I ask Him to grant me to use it all for Him. I am very happy among the dear little ones, and I do covet their precious souls for Jesus. Oh that nothing in me may ever scandalise the least of them, that I may lead them all to the children's Friend! Pray for me.

## Countless Villages—Plenty of Work for All.

FROM MISS K. B. MACKINTOSH.

YUH-SHAN, June 22nd.—Misses Baumer and Schnüngen stayed here for a week, and we enjoyed their visit very much. I am sure they will be used of the LORD in Chang-shan, where they are now quite settled.

Misses Irvin and Buchan are here just now; they intend going to Yang-ke'o this week to stay for a few days, then return here for the summer.

I am glad to have dear Miss Horsburgh back again. The LORD is helping her. She has now a class of Christian women on Sunday. Yesterday Miss Pook also began with two women; just now there is plenty of work for all. To-day at least 200 women have heard the Gospel, and many listened attentively. The seed is being sown, and, praise God, "some fell upon good ground."



Miss Guex's children have gone home for the summer; they are children of Christian parents. Oh! how glad it makes one's heart to see so many dear children growing up to know and love JESUS, and who have never been taught to worship or fear the idols. And how much cause we have for praise and thanksgiving to GOD! for "He hath done great things for us, whereof we are glad."

Writing to a friend in Scotland, Miss Mackintosh says: There are countless villages and hamlets, besides pretty large towns, within one day's journey, where most of the women have never been in the city all their lives, and unless we "go" to them, they will never know the way of salvation.

#### A BUDDHIST TEMPLE.

Let me take you to some scenes in a heathen city, and I am sure your hearts will be moved with compassion. Here is a large building. As we enter, just inside the gate, on either side are huge ugly idols about ten feet high, dressed some in long white gowns, so fierce-looking, their faces a pale green colour; one more ugly than the others is supposed to take away the spirit or soul. The Chinese say they have three souls and seven spirits, and so when any one falls sick the idol is supposed to have taken one of these souls, so you may understand how much afraid the people are of it. As we go through the large court, right into the temple, we can hear the beating of the gong and the chanting of the priests. As we enter you can imagine

the feelings! Surrounded on either side by idols life-size in front the three Buddhas, other idols, with candles and incense burning before them, looking so hideous by the flickering light of the candle, and the priests with such hopeless faces, chanting their prayers, then bowing to each of those dumb idols. All seems so cold and dead. There is no satisfaction, no rest, no peace, or happiness, as the result of their worship.

#### SAD DEATH-BED SCENES.

Let me now take you to the sick-bed of a poor Chinese woman. It may be she is dying. In the guest hall are Taoist priests beating gongs and drums, chanting, and setting off crackers to frighten away the evil spirits. The place, too, is filled with noisy people—men, women, and children. Only a thin wooden partition divides from the poor sick one, who is in great pain and distress, oftentimes in terror, as she sees, or imagines she sees, all kinds of evil spirits ready to seize upon her. No one to speak a word of comfort, for, alas! all are just as afraid of the evil spirits as she is. Throughout all the long hours of the night this goes on. Who can tell the agony of soul she endures, as visions of the awful punishment women must endure in the next world rise up before her? No one to tell her of "the blood of JESUS CHRIST that cleanseth from all sin;" of the loving SAVIOUR who stands ready to forgive, and so she passes into a hopeless eternity. Oh! does not your heart fill with compassion for the poor women of China?

## Findings of the Work on the Kan River.

FROM W. S. HORNE.

KIH-GAN, February 25th.—Extensive preparations for New Year feasting going on. In the city idolatrous worship and sacrificing to devils is very rife; the whole city given up to idolatry—yea, more: the whole empire, with only a light here and there, separated by great distances, with unspeakable darkness between and all around. The harvest is great. Will you not pray, dear friends, that He for whom we look and wait would expel this dense darkness with the presence of His own glorious coming? Two believers here have stood through this trying time, praise the LORD! One of them, Old Cheo, brought a friend to listen to the Gospel. This friend in turn brought five others, who seemed interested.

Difference in dialect makes it difficult for me to make them understand, but our boy, who is growing, renders valuable assistance. The two furriers next door are hopeful cases, and need our prayers. They brought two literary friends, who know more about outside countries and systems of religion than many of their class, and are inclined to argue.

FAITH is a wonderful faculty, and common enough in the world. Would that it were always wisely directed! Instances of misdirected faith are plentiful in China, and are constantly coming under the notice of the medical missionary. Here is a specimen. One day there came into our dispensary a young man of twenty, with a large excavated wound of the left arm, evidently caused by some cutting instrument.

In reply to our queries he gave the following history. He had a sick father, ill for many months with dropsy, 'who had suffered many things of many physicians, and was nothing better, but rather grew worse.' Finally, the relatives, assembled in solemn convocation, decided that the faculty having failed, the only hope for the father lay in the filial instincts of the son. He, the son, must sacrifice his own flesh to save his father's life. It is delightfully easy to prompt others to act

FENG-KIANG-SIH, Oct. 1st.—The LORD has given us a house in the city, and although it is in a bad condition, it is situated in a good locality. The teacher we have engaged is a bright, intelligent fellow. He is a great help to me in getting hold of the colloquial, and would be a power for good were he to experience the New Birth. May the HOLY SPIRIT lead him into the light!

A man named Liu, whom we met two years ago in a boat, seems much interested. We had him here for a visit to teach him more of the Truth. The people of the place almost all stand aloof.

FROM WM. TAYLOR, CHANG-SHU, Oct. 1st.—We have much to praise God for, in that He has given us comparatively good health. People also continue friendly, and are coming freely to the house. A large number here now know the fundamental truths of the Gospel; but we cannot as yet point to any who have trusted in JESUS.

Mr. Lawson is at present away on a trip to Yuen-chau Fu. He expected to be away about six weeks.

of self-sacrifice. In this case the youth, whether he liked it or not, was immolated on the altar of filial piety, and had patiently to endure while a piece of flesh was cut out of his left arm; this was afterwards cooked into a savoury meal, with accompaniments, and administered to the patient as the infallible remedy. Either in spite of the treatment, or in consequence thereof, the unfortunate patient succumbed.

Yet even now the faith of the relatives was not disturbed; the principle was sound, therefore the instrument must be faulty; the lad was surely lacking in purity of motive—his filial piety must be deficient. And so the poor boy had not only his father's death and a bad arm to grieve over, but was looked askance at by uncles and cousins as a bad instance of filial disobedience. Truly he merited our sympathy.—John Kenneth Mackenzie.



A BUDDHIST TEMPLE IN CHINA.—(See p. 9.)

## GENERAL.

### A Pair of Silver Slippers.

AT Hangchow we are accustomed to groan over the clumsy cash and dollars, and sigh for the civilised paper notes and cents of Shanghai. But what shall be said of the inland provinces? Warning was given me at Hankow. I was instructed to sell all my dollars, and buy a pair of "shoes"; the most expensive shoes I ever bought, costing over £20. However, they were silver slippers, and weighed 100 taels or ounces. The first thing to do is to take your shoe to a smith, who heats it and beats it out flat; at the same time he slices it into about six pieces, which, with a certain amount of hammering and chiselling, you can break off from the main lump as you want them. The smith, of course, requires a fee.

When in need of money to use, you take one of these pieces (unless you want to exchange a large sum) to be cut into smaller pieces. Again a fee. Moreover, in these processes the silver loses something in weight. Now comes the exchanging into copper cash; but first the money-changer carefully weighs your little lump, and receives his fee (number three). You have a pair of balances of your own, and thus hope to avoid foul play, but you find each place has its own standard, so you have to be satisfied with the money-changer's dictum, unless the difference is considerable. Then how many hundred cash are you to have for an ounce of silver? Ah that, when travelling, you can never tell! The rate of exchange was seventeen hundred, you know. It was; but what is it

now? And not only does the rate of exchange vary from time to time, but in one place it is much lower than in another....

Having ascertained the rate of exchange in a particular place, at a particular shop, and at that particular time, you would suppose that here one's difficulties were ended. Not so, however, for you are liable to be told that your silver is of inferior quality (since the quality of the silver also varies), and a reduction is made accordingly. Having at last received your strings of cash, and paid a man to carry them home for you on his back, or on his pole (fee number four), your next business is to find out how many cash you really possess; for if you imagine each hundred-cash string contains a hundred coins, you are doomed to speedy disappointment. It may contain as few as eighty, or it may contain as many as ninety-nine, according to the custom of the place you are in, the idea being that something is deducted for the straw string and the trouble of counting and stringing. Viewed in this light, you have now paid your fifth fee, and congratulate yourself it is your last. It only remains to examine the quality of your treasure, and if you find an unusually large proportion of small coins, you must write them down as so much loss, for as a respectable man you will not be able to dispose of them. Now, would not you like to come to China and buy "a pair of shoes"?—Rev. J. H. Horsburgh, in "C. M. Intelligencer."

## The Recent Outbreaks in North China.

THE very exaggerated and sensational accounts published regarding recent risings in Manchuria have necessarily caused widespread anxiety among the relations and friends of the numerous missionaries now residing in all parts of the interior of China. The conflicting statements made it difficult even for those somewhat familiar with Chinese geography to locate exactly the scenes of the disturbances. These occurred in the N.E. beyond the great wall, mainly, if not wholly, in the province of SHING-KING, of which Niu-chwang is the port open to foreigners.

The outbreaks appear to have been purely local, and quickly suppressed on the arrival of the Government troops. As far as can be gathered from the latest reports, no foreigners have lost their lives, though many natives are said to have been massacred,—converts of the Belgian Catholic Missions. Details may in due course, however, modify even this statement.

It is earnestly hoped that too ready credence may not be given to all that may be said or written. There appears to be a great tendency to magnify every little difficulty, born to some extent, doubtless, of imperfect knowledge of Chinese affairs, and even of its geography, both of which seem to present almost insuperable difficulties to most Europeans. We commend the wise and necessary caution

embodied in a telegraphic despatch from H.M. Minister at Peking, who says, "Rumours of the most sensational kind are daily circulated, and will doubtless be transmitted to Europe by telegraph without much regard to accuracy either as to places or persons concerned. *There should, therefore, be caution as to the amount of credit to be given to such reports.*"

It is satisfactory to notice that the correspondents of the press are beginning to find out that the troubles should not be set down as "anti-missionary." Discussing the vile literature which appears to have been so widely disseminated through the country, *The Times* says, "The mobs, and those who direct them, have assailed all foreigners impartially; and *there is no pretence for blaming missionaries.* We are in the presence of an outburst of *anti-foreign, not of anti-missionary* hatred." [The italics are ours.]

We freely admit that there appear to be elements of possible future trouble, and we do well to pray that God would calm the minds of the people, giving them a clear understanding of matters; and bestow the needed grace that our brethren, native and foreign, may "with well-doing put to silence the ignorance of foolish men," and "adorn the doctrine of God our Saviour in all things." C. T. F.

## In Memoriam.

MRS. R. GRIERSON—S. T. THORNE.

TIME and space only admitted of the very briefest reference in our last to the losses sustained by the work in China through the home-going of these two senior missionaries. Exact particulars as to Mr. Thorne's departure have not yet had time to arrive, the news having reached Shanghai by telegram from his far-away field of labour. A letter from Mrs. Thorne, written only a few days before, told of his having started on a visit to some other cities in the same province (YUN-NAN), and probably the fever which carried him off was caught on that journey.

Mr. Thorne left for China on November 4th, 1885, as a representative of the Bible Christian Mission, of which he and Mr. Vanstone were the pioneers in China, and as an Associate of the C.I.M. For three or four generations back his ancestors were ministers in their Connexion, and he himself, subsequent to his education at Shebbear College, was for several years in the home work before he left for China. Some three years ago Mr. Thorne married Miss Malpas, who had preceded him to China by two years in connection with the C.I.M. The missionaries of the B.C.M. have their field of labour in YUN-NAN, and our brother's loss will be much felt by his colleagues there, for whom, as well as the Mission and his relatives, we feel deep regret.

A letter from Mrs. Grierson from Bing-yae, stating she was not well, reached Mrs. Stott on the 5th September. Mrs. Stott immediately wrote inviting her to Wun-chau for change and nursing. She arrived with Mr. Grierson and their little girl on the 9th, and proved to be suffering from acute dysentery in an advanced stage, which terminated fatally on the 11th—not 9th, as stated last month.

Mrs. Grierson (as Miss Oliver) arrived in China in 1886. Her field of work was in Wun-chau with Mr. and Mrs.

Stott, and subsequently she moved with her husband to take charge of the Bing-yae Station. She was a steady and earnest worker, and will be a great loss to the district. Mr. Grierson wrote as follows to a friend, who has kindly allowed us to extract from his letter:—

SHANGHAI, Oct. 2.—My heart is almost too full to write. My darling Jenny is now with CHRIST, and my sweet little Olive Kate yesterday afternoon joined her mother. What a meeting! But oh! how my poor heart yearns for their love and confidence again!

My dearest one took ill on the 1st of last month. On the 8th we were compelled to go to Wun-chau for help—a trying journey with such a disease. The doctor at Wun-chau (Dr. Lowry) pronounced it to be a very bad case. None of us thought her end was near. The next day (Thursday, September 10th), in the afternoon, my beloved sank very rapidly, and at 5 p.m. her happy spirit passed away to be with CHRIST. Oh, how ripe she was for that glorious change! Who would not rejoice with her? "Fought the good fight?" Yes! she fought bravely and well.

Came to Shanghai on September 22nd. The LORD has seen best to add to me "sorrow upon sorrow."

My sweet little Olive Kate yesterday afternoon was put in safe keeping. Here are the entries in my journal:—

"Sept. 29th, 4 a.m.—Olive not very well. Dr. Edwards saw her, and put her on milk diet *Evening*, a restless night; continual thirst. Gave her little drinks of milk every quarter hour all night.

"Sept. 30th.—In the morning Drs. Edwards and Greig (staying at Mission House) pronounced the disease to be *cholera infantum*. Carefully nursed by Miss Henry and myself all day. Continual thirst. I sat up with her all night. Mr. Taylor most kind. Very restless all night till



4 a.m., when my darling became more quiet and got some sleep.

"Oct. 1st (Thursday).—Exactly *three weeks* after her darling mother's falling asleep my darling little Olive Kate went in to see JESUS at 6.45 p.m. Such a sweet, peaceful end! How glad her mother will be to welcome her!

"I don't need to tell you what my grief is—too deep to write about. But in such grief as this God is with me in a very especial way. Praise Him! Death has no sting; the grave no victory. I have the victory. What joy it gives JESUS to have His loved ones with Him (John xvii. 24). Consolation in Christ (Phil. ii. 1) is so precious! These sad, sad trials, what blessings they bring! What fresh

light they throw on God's Word! Thus we get teaching we could get in no other way.

"I hope to return shortly to Bing-yae, and I am hopeful some young man may return with me. Pray for me very especially that JESUS may so manifest Himself to me in all His beauty and glory, and so fill me with *all* His fulness that my grief and sorrow may be turned into great joy. 'The joy of the LORD is your strength,' and I want to be strong for His service during the little while before He comes."

Our widowed sister, Mrs. Thorne, and doubly-bereaved brother Grierson we earnestly commend to the prayerful sympathy of our readers. C. T. F.

## Our Poor Little Sisters in China.

FROM MISS MARIE GUEX.



IN China they have a great dislike to girls, and it is, with some rare exceptions, a great misfortune when one is born into a family. Little girls have nothing to expect from their birth to their death but scorn, blows, and suffering of all kinds. In our city, Yuh-shan, they drown them, horrible to say, almost as we do kittens! No value is set on their lives; these poor ignorant people do not know that God has said, "Thou shalt not kill."

In rich families they save the lives of two girls at most. Often, when women come to visit us, before speaking to them of JESUS, I begin the subject by inquiring about their families. I ask if they have a mother-in-law, a husband, children? To this last question they reply, perhaps, "Yes, I have two children, and, alas! one or two daughters." "How many have you drowned or destroyed?" I then ask. "Oh," they reply, often with a conscience perfectly at ease, "I have drowned three," or "I have drowned two." Others, "I have given them to a woman who wanted to bring them up, to sell them in due course to such as might want wives for their sons."

We have sometimes had staying with us the mother of one of our Christian women. This woman had had twelve daughters, ten of whom she had drowned in a pail of water! Does it not make you shudder? Were I to tell all the horrors which are committed under my eyes, people might doubt them; and yet I should only be telling the exact truth.

At the age of five or six commences the torture of the feet. The toes are bent round on the sole of the foot, the great toe remaining free. Then a bandage ten yards or more long holds them in that position. They roll this bandage round the heel and then round the end of the foot as tightly as possible. As the foot takes the desired shape, the bandage is tightened still more. The shorter a girl's feet, the more beautiful and graceful is she accounted, and the better chance has she of finding a good match. The mothers, or the women who have charge of the little girls, pay particular attention to this barbarous business.

Often when I am on the road, walking briskly on my two good big feet, precious gifts which God has made to His creature, I am filled with pity as my eyes meet a poor little girl sitting on the doorstep of her miserable dwelling, holding first one and then the other of her poor little feet in her hands and pressing them to relieve the pain. Little girls in rich families never go out. They have such little feet that they cannot walk, and can only hop like poor little wounded birds.

Dear young girls, are not your Chinese sisters much to be pitied? Will you not put aside things foolish and transient to think of them before God—to love them as JESUS loves you, and them too?—From *Semailles et Moissons*.



## Gottings from the China Headquarters.

BY MRS. HUDSON TAYLOR.

SHANGHAI, October 16th.—Our summer, with its heat and its dangers, is over and gone, and those who had needed rest and change are mostly on their way back to their work. Our first party from England, Dr. and Mrs. Edwards and family, have gone on to Tai-yuen; and our first Australian party, consisting of Mr. and Mrs. Jose (gone to Gan-king for study) and five sisters (now in Yang-

chau), have made us realise that another season had really commenced. Our China working-year seems to begin with the end of the summer, though most are able to work through the summer, if not quite so vigorously.

My dear husband and I have been kept well and equal to the pressure, which has been great all along. Once or twice Mr. Taylor flagged, and seemed on the verge of

breaking down; but prayer was answered, and he was able to go on again. Mr. Andrew, who remained here, and for a time rendered very valuable assistance, has had quite a long illness, and is still confined to his bed through dysentery. A visit to Chefoo did not help him. At the present time Mr. W. Cooper is staying on after the Council meetings, to help with the correspondence, which has got behind.

In September we had a very full fortnight among our dear friends at Chefoo, getting conference both with resident workers and our visitors. I was glad to visit Mr. Judd's station, Ning-hai, for the first time. Mr. and Mrs. Judd were in Chefoo, but Mr. and Mrs. Eason and Mr. and Mrs. McMullan were in that nice little city to welcome us. The journey there was pleasant, the first part round a large, beautiful bay, some ten miles on the sands—Ning-hai lies three miles away from the sea—and after we left the bay we had some miles through pretty, well-wooded scenery. Next day I walked half round the city with Mrs. McMullan. It was about three miles round, with hills not far away. I saw a number of the dear women, about whom Mrs. Judd writes, at morning prayers. We went one day and returned the next.

Chefoo looked very pretty—very little altered from when I was there last, ten years ago. We stayed with Dr. and Mrs. Douthwaite, as the sanitarium was full. It was interesting to see the schools; both are very satisfactory. One afternoon and evening we met in as large force as possible, about thirty-five of us, and had a good time of waiting upon God. That afternoon the tidings reached us that Mrs. Grierson was on the Border-land, and that Miss Tanner had fallen and injured her right arm. Miss E. Turner had begun to mend; on the Sunday evening before she, too, had been on the Border-land. I am thankful to say she is now on her way to Ho-nan, with our dear daughter.

Our dear children and their little ones have now all left us, and we miss them much. Herbert's wife and the baby took cold, and have been delayed in Yang-chau, whither

my dear husband has now gone for a few days. I trust that they may be able to proceed to Ho-nan before long. We have had the pleasure of Mr. Cassels staying with us for a few days, he having come down to attend the Council meetings last week.

October 19th.—We heard only to-day, from a letter dated September 10th, of the arrival of some of the party at Han-chung (SHEN-SI) whose departure for the N.W. took place in May! The boat the sisters occupied was wrecked, and the report says the losses were bravely borne; but particulars have not reached us yet. The dry season, and consequent shallowness of the water on the Han, has caused their journey to be so tedious.

We have heard of many baptisms lately in various directions, the largest number in one place being forty-three, baptised by Mr. Meadows at Chu-ki, a place where, a few years ago, there was a terrible persecution, and one or two of the Christians had their ears cut off. The wives of five of the persecuted men were among the number of those now confessing CHRIST. Mr. Huntley reports fifty inquirers at Chen-ku, SHEN-SI, Mr. Pearce's old station.

We are expecting two young men from Norway and two from Australia this week, which is a week of special prayer here in Shanghai, the missionaries meeting daily for an hour to seek blessing on the winter's work.

Thank God, the threatenings of war seem to be lessening. We might have been greatly alarmed had we not known that the wrath of man shall praise Him and the remainder of wrath He will restrain. It may be that the danger is not yet passed, but the LORD reigneth. He has kept all our scattered little companies, and allowed no evil to come nigh them. This is a special cause for praise. We feel sadly the loss of the dear workers who have been called home—Mrs. Key, Mrs. Eyres, Mrs. Grierson, Mr. Thorne—but in this, too, our comfort is that the LORD reigneth.

How thankful I am to have been here through the joys and sorrows of this year! Loving remembrances and thanks to all who uphold us before God amid the very real difficulties that constantly arise.

## Cleanings.

**KAN-SUH.**—The work at Lan-chau is very encouraging in some ways, Mr. Graham Brown tells us. Even in that remote part, the filthy placards against foreigners and Christianity have been posted up. There are many HU-NAN men in the city.

Mr. Laughton was rejoicing at the advent of Mr. Hall in Liang-chau. He says that the opium-smoking in that city is dreadful. Most of the men use the drug, nine-tenths of the women, and even children.

Mr. H. W. Hunt sends his half-yearly reports of the work at Ts'in-chau, which will probably appear next month, when it is proposed to take up the KAN-SUH work.

**SHEN-SI.**—A large house has been rented at Shih-pa-li-pu, near Han-chung, and turned into a chapel. Being in a better position than the old one, it was hoped that a larger attendance would be secured.

Mr. and Mrs. Southey and the sisters for KAN-SUH and Han-chung, had arrived at the latter place. Their boat had been wrecked on the way, as mentioned by Mrs. Hudson Taylor in her jottings given above. Their goods were lost, but the sisters, being on shore at the time, escaped.

Our brethren in the Si-gan Plain continue to make missionary journeys in different directions.

Messrs. Tjader and Berg had gone to reside at Tsui-kia-pu, near San-yuen, the latter for study and the former to take charge of the little church of SHAN-TUNG emigrants (referred to last May, p. 68), numbering sixteen.

**SHAN-SI.**—At Ta-ning, the work seems in a flourishing

condition, the converts contributing well towards the support of Pastor Chang.

Around P'ing-yao, Mr. Peat says, the spirit of inquiry more than ever before seems to be springing up. They look, however, for more than "a mere stirring among the dry bones."

**HO-NAN.**—Miss Leggat asks prayer that the way may be opened to the regions beyond She-k'i-tien, as she longs to go to places where the women have not been reached. She desires to proceed prayerfully and carefully.

Mr. Shearer spent the months of August and September in a book-selling journey in the south and south-east of the Province, and had a good time on the whole, the people seeming inclined to be friendly.

At Chau-kia-k'eo they have preaching halls on both sides of the river, and good attendance. The sisters are much encouraged at Ho-si.

**CHIH-LI.**—Mrs. Simpson mentions that three men and one woman at Hwuy-luh profess to be Christians, none of whom are in their employ, and all of whom are true, as far as they can judge. Mr. and Mrs. Simpson were hoping during the autumn to go for a week at a time to the villages, of which there were 208 in the district. They had visited those near by.

**CHEH-KIANG.**—Mr. Meadows had examined sixty-seven candidates for baptism in September in Hang chau and Chu-ki, of whom forty-three were baptised, the greater part being women

from the villages in the Chu-ki district. He thinks this indicates that the vile slanders heaped upon the Christians in those villages were not believed by their husbands and friends.

The native pastors, Wang and Nying, are deeply interested in the spread of the Gospel.

Twelve more have been added to the Church in the Ch'ang-shan district, four men and two women from that city, and four men and two women from Peh-shih-kiai. These were baptised at Ch'ang-shan on September 7th by Mr. Bagnall.

From Wun-chau, eleven are reported as having been received into the fellowship of the Church on October 4th, representing five different districts. Five of these were school girls, concerning whom such a cheering account was given in the October MILLIONS.

Mrs. Stott says that the work all round is in a most encouraging condition. "Praise God for all the blessing continued year by year."

On Sept. 6th seven men and one woman were baptised at Yung-k'ang, four being from the out-station at Hu-chen,

and representing the four grades of Chinese society—one a school teacher, one a farmer, the third a weaver, and the last a silversmith.

Mr. Wright reports they have still some very joyful enquirers in every out-station, and some who hope soon to be baptised, probably in the ninth "moon."

#### BAPTISMS.

SHEN-SI.—Cheng-ku, July 19th, nine.  
SHAN-SI.—T'ai-yuen, Aug. 9th, one.  
SI-CH'UEN.—Chung-king, July 11th, two.—Tan-lin, Sep. 5th, two.  
KWEI-CHAU.—Kwei-yang, July 18th, three.—Gan shun Fu, July 31st, four.  
KIANG-SI.—T'u-chang Hien, Sept. 21st, one.  
CHEH-KIANG.—T'ai-chau, Aug. 8th, three; Oct. 21st, twenty-five.—Wun-chau, Sept. 6th, ten; Oct. 4th, eleven.—Yung-k'ang, Sept. 6th, eight; Oct. 4th, two.—Ch'ang-shan, Sept. 7th, twelve.—Chu-ki, Sept. 30th, forty-three.

## Personalia.

"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."

#### DEPARTURES.

From Vancouver, Canada.—On October 25th, Miss Mary Pearson; on November 18th Mr. and Mrs. H. A. Sibley, and Messrs A. Hastings, F. Haynes, and A. Smith.

From Australia, Messrs. Thompson and Upham, on October —.

From London.—Miss L. Dunsdon replaces Miss Muller on the *Victoria*, sailing December 24th.

THE STEAMER—	Sailed on	Connects at Colombo with—	Due in Shanghai.
Sutlej ... ..	Nov. 26	Malwa	Jan. 11
Massilia ... ..			
Cathay (substituted for Rohilla) ... ..	Dec. 10	Khedive	Jan. 25
Victoria ... ..	Dec. 24	Ravenna	Feb. 8

#### ARRIVALS.

In England.—Mr. and Mrs. B. Bagnall, and Mr. M. Harrison, by French mail, *via* Marseilles, on December 7th.

In China.—From London, Misses N. Brown, Gower, Palmer, and Widgry, on November 30th.—Misses Astin, Barraclough, Barker, Bradbury, Chalmers, Cowan, and Storhaug, on December 11th.—From Canada, Miss Mary Pearson, on November 12th. Mr. and Mrs. Sibley and party above enumerated, on December 6th.—From Australia, Messrs. Thompson and Upham, on November 27th.

Mr. G. Andrew had gone to Chin-kiang for change, with his family, and does not improve in health as could be desired. His illness has been long and tedious.

Mr. Baller had gone on a tour of the stations in SHAN-SI.

Mrs. Botham paid a visit to Lan-chau, KAN-SUH, in the autumn, while Mr. Botham went on a missionary journey with Mr. Redfern.

Mr. and Mrs. Hudson Broomhall had reached Shanghai, where they will probably remain until February, relieving Mr. E. J. Cooper of the Secretarial work, in order that he may render architectural help in connection with the new school buildings at Chefoo.

Mr. and Mrs. Broumton have both quite recovered, and were back in Shanghai, where they hope to remain for the present.

Neither Mr. nor Mrs. G. Graham Brown appears to be at all strong.

Miss S. Carpenter, who has for some time been in England, feeling that her state of health is not such as to warrant

her returning to China, has, it is much regretted, been necessitated to resign her connection with the C.I.M.

Mr. and Mrs. Coulthard, Mr. and Mrs. Gracie, and Mr. Mills had left Shanghai on their return to HO-NAN.

Miss R. Gardiner, who had been suffering from rheumatic fever at Chin-kiang, was recovering, by latest accounts.

Miss Hanbury and Miss F. M. Williams had returned under Mr. Cassels' escort, to SI-CH'UEN from Chefoo, where they had spent some little time.

Mrs. Hutton has recently experienced a sharp attack of illness, but was improving. Mr. Hutton reports himself and children as very well.

Mr. Lagerquist reached Feng-tsiang Fu, SHEN-SI, on August 4th.

Miss G. Muir had paid a visit to the Lawsons at Liang-chau, KAN-SUH. She had not fully recovered from a recent illness.

Mr. G. Nicoll, who with Mrs. Nicoll was still staying at Nagasaki, Japan, we grieve to hear, had suffered another relapse there. We would again beg prayer for these tried friends, who, moreover, lost nearly all their possessions through the I-chang riot.

Miss L. Olding, of Chefoo, has been accepted as a regular probationer on the Mission staff, and will probably proceed to SHAN-SI for study.

Mr. Albert Phelps has resigned his connection with the Mission.

Mr. and Mrs. Cecil Polhill-Turner were staying at Lan-chau for a period of rest and change.

Messrs. Ridley and Rijnhart arrived at Lan-chau, KAN-SUH, on Aug. 15th. The former would probably proceed shortly with Mr. Belcher to Ning-hsia.

Miss Say, having married outside the Mission, her name will no longer remain on our list.

Miss E. Tanner, of Wunchau, while walking on the city wall with Miss Whitford, fell into the street below and sustained a comminuted fracture of the right elbow joint. She had gone to Shanghai, where she was under skilful surgical treatment. Under these painful circumstances we commend her to the pious remembrance of our friends.

Mrs. Herbert Taylor was detained at Yang-chau, on her return journey to HO-NAN with her husband and family, by a severe illness resulting from a mishap on landing. It is probable that the family may consequently winter at Yang-chau or Chin-kiang, proceeding subsequently.

Dr. Howard Taylor was leaving Shanghai early in November to start a Medical Mission work in She-ki-tien, HO-NAN.

Miss Emmeline Turner has quite recovered from her recent illness, and was going to HO-NAN.

# CHINA'S MILLIONS.

## Thoughts on the Song of Solomon.

(Continued from page 154, December, 1891.)

BY J. HUDSON TAYLOR.

### IV.—COMMUNION BROKEN THROUGH SLOTHFULNESS.

Cant. v. 2—vi. 10.

THE fourth section commences with an address of the bride to the daughters of Jerusalem, in which she narrates recent sad experience, and entreats their help in her trouble. The presence and comfort of her Bridegroom are again lost to her; not this time by relapse into worldliness, but by slothful self-indulgence.

We are not told of the steps that led to her failure; of how self again found place in her heart. Perhaps spiritual pride in the achievements which grace enabled her to accomplish was the cause; or not improbably a cherished satisfaction in the *blessing* she had received, instead of in the BLESSER Himself, may have led to the separation. She seems to have been largely unconscious of her declension; self-occupied and self-contented, she scarcely noticed His absence; she was resting, resting alone,—never asking where He had gone, or how He was employed. And more than this, the door of her chamber was not only closed, but bolted; an evidence that His return was neither eagerly desired nor expected.

Yet her heart was not far from Him; there was a music in His voice that awakened echoes in her soul such as no other voice could have stirred. She was still "a garden shut up, a fountain sealed," so far as the world was concerned. The snare this time was the more dangerous and insidious because it was quite unsuspected. Let us look at her narrative:—

"I was asleep, but my heart waked :  
It is the voice of my Beloved that knocketh, saying,  
Open to Me, My sister, My love, My dove, My undefiled :  
For My head is filled with dew,  
My locks with the drops of the night."

How often the position of the Bridegroom is that of a knocking Suitor outside, as in His epistle to the Laodicean Church: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." It is sad that He should be outside a closed door—that He should need to knock; but still more sad that He should \*knock, and knock in vain, at the door of any heart which has become His own. In this case it is not the *position* of the bride that is wrong; if it were, His word as before would be, "Arise, and come away;" whereas now His word is, "Open to Me, My sister, My love." It was her *condition* of self-satisfaction and love of ease that led her to close the door.

Very touching are His words: "Open to Me, My sister" (He is the firstborn among many brethren), "My love" (the object of My heart's devotion), "My dove" (one who has been endued with many of the gifts and graces of the HOLY SPIRIT), "My undefiled" (washed, renewed, and cleansed for Me); and He urges her to open by reference to His own condition:

"My head is filled with dew,  
My locks with the drops of the night."

Why is it that His head is filled with the dew? Because His heart is a shepherd-heart. There are those whom the FATHER has given to Him who are wandering on the dark mountains of sin: many, oh, how many, have never heard the SHEPHERD'S voice; many, too, who were once in the fold have wandered away—far away from its safe shelter. The heart that never can forget, the love that never can fail, *must* seek the wandering sheep until the last one has been found: "My Father worketh hitherto, and I work." And will she, who so recently was at His side, who joyfully braved



the dens of lions and the mountains of leopards, will she leave Him to seek alone the wandering and the lost ?

"Open to Me, My sister, My love, My dove, My undefiled :  
For My head is filled with dew,  
My locks with the drops of the night."

We do not know a more touching entreaty in the Word of God, and sad indeed is the reply of the bride :

"I have put off my coat ; how shall I put it on ?  
I have washed my feet ; how shall I defile them ?"

How sadly possible it is to take delight in conferences and conventions, to feast on all the good things that are brought before us, and yet to be unprepared to go out from them to self-denying efforts to rescue the perishing ; to delight in the rest of faith while forgetful to fight the good fight of faith ; to dwell upon the cleansing and the purity effected by faith, but to have little thought for the poor souls struggling in the mire of sin. If we can put off our coat when He would have us keep it on ; if we can wash our feet while He is wandering alone upon the mountains, is there not sad want of fellowship with our LORD ?

Meeting with no response from the tardy bride, her

"Beloved put in His hand by the hole of the door,  
And " her "heart was moved for Him."

But, alas, the door was not only latched, but barred ; and His effort to secure an entrance was in vain.

"I rose up to open to my Beloved ;  
And my hands dropped with myrrh,  
And my fingers with liquid myrrh,  
Upon the handles of the bolt.  
I opened to my Beloved ;  
But my Beloved had withdrawn Himself, and was gone.  
My soul had failed me when He spake."

When, all too late, the bride did arise, she seems to have been more concerned to anoint herself with the liquid myrrh than to speedily welcome her waiting LORD ; more occupied with her own graces than with His desire. No words of welcome were uttered, though her heart failed within her ; and the grieved One had withdrawn Himself before she was ready to receive Him. Again, as in the third chapter, she had to go forth alone to seek her LORD ; and this time her experiences were much more painful than on the former occasion.

"I sought Him, but I could not find Him ;  
I called Him, but He gave me no answer.  
The watchmen that go about the city found me,  
They smote me, they wounded me ;  
The keepers of the walls took away my mantle from me."

Her first relapse had been one of inexperience ; if a second relapse had been brought about by inadvertence, she should at least have been ready and prompt when summoned to obey. It is not a little thing to fall into the habit of tardy obedience, even in the case of a believer : in the case of the unbeliever the final issue of disobedience is inexpressibly awful :

"Turn you at My reproof :  
Behold, I will pour out My SPIRIT unto you,  
I will make known My words unto you.  
Because I have called, and ye refused ;  
I have stretched out My hand, and no man regarded ; . . .  
I also will laugh in the day of your calamity. . . .  
Then shall they call upon Me, but I will not answer ;  
They shall seek Me diligently, but they shall not find Me."

The backsliding of the bride was not final, though painful ; for it was followed by true repentance. She went forth into the darkness and sought Him ; she called, but He responded not, and the watchmen finding her, both smote and wounded her. They appear to have appreciated the gravity of her declension more correctly than she had done. Believers may be blinded to their own inconsistencies ; others, however, note them ; and the higher the position we take with regard to our LORD, the more surely will any failure be visited with reproach.

(To be continued.)



## KAN-SUH PROVINCE.

Population of Province, 3 or 5 millions; Area, 86,608 square miles.

## STATIONS OF THE C.I.M. IN KAN-SUH, WITH DATE OF OPENING, AND NAMES OF MISSIONARIES.

## Lan-chau, 1885.

PARKER, GEORGE ( <i>absent</i> )	...	1876
PARKER, Mrs. ( <i>absent</i> )	...	1880
BROWN, GEO. GRAHAM	...	1886
BROWN, Mrs. G. G. ( <i>née</i> Fenton)	...	1886
HUNTER, G. W.	...	1889
RIJNHART, P.	...	1890
MUIR, Miss G.	...	1887
BROWN, Miss M. GRAHAM	...	1888
SORENSEN, Miss T.	...	1890
SAUZE, Miss	...	1890

## Si-ning, 1885.

(To be supplied.)

## Liang-chau, 1888.

LAUGHTON, WILLIAM FYFE	...	1884
LAUGHTON, Mrs. ( <i>née</i> Brown)	...	1885
HALL, J. C.	...	1889
BASNETT, Miss R.	...	1890
SLATER, Miss A.	...	1891

## Ning-hsia, 1885.

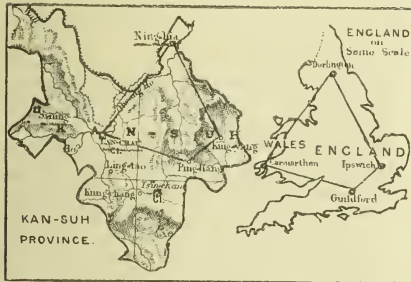
HOROBIN, CHARLES	...	1884
HOROBIN, Mrs. ( <i>née</i> Sutherland)	...	1888
BELCHER, W. M.	...	1888
RIDLEY, H. FRENCH	...	1890

## Ts'in-chau, 1878.

HUNT, HENRY W.	...	1879
HUNT, Mrs. ( <i>née</i> Smalley)	...	1878
KINAHAN, Miss	...	1886
SMALLEY, Miss	...	1888
RAYER, Miss S.	...	1890
QUERRY, Miss S.	...	1890

## Engaged in Thibetan Work.

POLHILL-TURNER, CECIL H.	1885
POLHILL-TURNER, Mrs. ( <i>née</i> Marston) ... ..	1884
TAYLOR, Miss ANNIE R. ...	1884



THIS month our attention is turned to the extreme north-west of China Proper, that Province which used to present such a long, straggling, ungainly appearance on our maps, now happily reduced to more reasonable proportions by the creation of the new Province, SIN-KIANG, increasing the number from eighteen to nineteen. The Province is yet one of vast extent, as may be seen from the map, on a small scale, which shows the relative sizes of England and Wales on the one hand and KAN-SUH on the other. The lines running in the shape of a lozenge represent the journey taken by Mr. Belcher, and referred to by him in the brief extract given last March. That journey

occupied two months and covered about 900 miles, or, as shown on the above map, indicates a distance almost equal to a circuit of England and Wales. Describing the country between Ning-hsia and King-yang, Mr. Belcher says that it is of the usual [North] KAN-SUH type, hilly and barren.

Other parts of the Province are very mountainous, as indicated by the illustration on p. 21, while yet other portions appear to be very fertile, notably in the Lan-chau and Ts'in-chau districts. Interesting particulars are given in a diary by Mr. Bland of his journey with Mr. Easton on the latter's tour of the stations in the Province. This diary is crowded out this month, but will, we hope, appear in our next. It will be noticed that Mr. Hunt reckons the population to be five or even seven millions rather than three, as it has been regarded. The following extracts convey a good idea of the difficulties, disappointments, and encouragements incident to the work in the different stations. Our friends in their remote sphere call for our sympathy and prayers. We are told that everywhere they meet with friendliness and a readiness to hear on the part of the people, whose hearts yet do not seem to respond readily to the Gospel call.

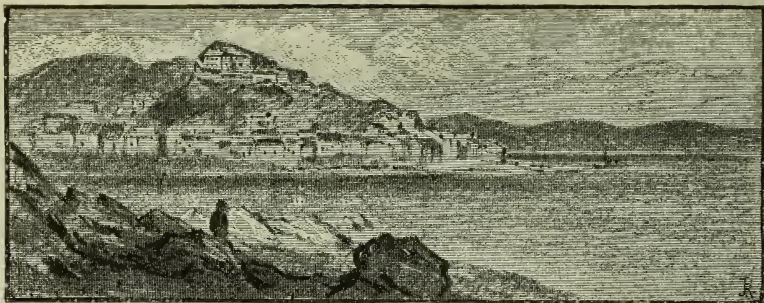
C. T. F.

## Incidents from a Diary of Daily Work.

FROM MISS MUIR.

LAN-CHAU, Jan. 2nd.—The last fortnight of the old year was a very busy one, though there was not very much to encourage as regards the Gospel. Cheo Tai-tai, the HUNAN lady recently saved from opium poisoning, came to see us, and express gratitude for the help given. She seems much more grateful than people

usually are for their lives being saved (Chinese people, I mean), and very friendly. We sang and explained a hymn to her, and tried to press on her the need of a personal salvation; but, poor thing, she has never felt her need, and just smiled a placid assent to all we said, which made it so hard to talk to her.



THE C.I.M. SANITARIUM ON THE HILL AT TA-KU-T'ANG (PO-YANG LAKE).—*Drawn by J. T. Reid.*

Such cases as these make one realise terribly what being "dead in trespasses and sins" means—*dead unto God*. What a hopeless life! May God wake this poor Tai-tai from her sleep of death. We have just been this afternoon to her house, as she wanted medicine; a nice old woman, whom I had previously met, came in, and we spoke a very few simple words to them, to which they listened very fairly, especially the old lady.

I spoke of the uncertainty of life, and the need of preparation for death, as two of the women in that compound have lost their husbands lately. The old lady said to me, "You do not need to talk about dying, you are so good, and have saved so many people's lives. 'Heaven' will not take your life." They often seem to have an idea that when people die early, it is because Heaven is angry with them. Cheo Tai-tai and the others all promised to come and see us at New Year time: I trust we shall find their promises more reliable than those of the general run of people, who are always coming, but never come!

Our teacher's mother and a relation of hers, whom we have recently been treating for facial paralysis, came last week to spend the day. The former, Ch'en Nai-nai, had sent us a present, consisting of four or five basins of beautifully cooked meat on the previous day. She is very kind and friendly, but, alas! she does not want to hear about JESUS, and she seemed very glad to turn the subject as soon as she had a chance.

#### A SAD INCIDENT.

I met with a very sad case the other day. Our friend, Mr. Ma, asked us to go and see the daughter of one of his neighbours, who was ill; he and the girl's father came to take us there, and I went. His wife, a nice pleasant woman of sixty-three, met me at the door, and took me into the room where her daughter was sitting on the k'ang (brick bed). I hardly realised at the first moment that she was the invalid I had come to see, for she did not look ill; but it did not take long to find out that she was paralysed from the waist downwards and utterly unable to move. Her illness had been coming on gradually for a full year, and for months she had been unable to stir off her k'ang. She was only twenty, and such a high-spirited girl, no wonder the tears ran down the poor mother's cheeks as she told me about it; this is their only child. I could not stay long, much as I felt drawn to them in their sorrow, for Miss Brown and I had promised to go to another house to dinner that afternoon, but I did not leave before telling them of JESUS' love in dying for us. They seemed very

willingly to listen, and I am hoping to go back and see them soon.

The other day I visited young Mrs. Liu, who was saved from opium poisoning a short time since. She and a young friend of hers, Mrs. Cheo, plied me well with questions while I was there. When I was telling them about the Gospel they seemed to take it in very clearly, and asked some intelligent questions.

Just one more case in which we are much interested. I think I mentioned about three weeks ago having been to see Yang-nai, who always seems to take an interest in the Gospel; her daughter, Chang Ta-nai, is a bright elegant young woman of nineteen, very attractive, but very volatile. She and her husband, who was an official in a yamen, lived in the same "enclosure" as her father and mother. That day, when I was there, I saw her husband, and he spoke to me about the Roman Catholics in Si-gan (he was a Si-gan man), for he had lately been reading their books. He was a robust, fine-looking man, and we were shocked indeed to hear, on Miss Brown's return from visiting Chang Ta-nai last Tuesday, that he was dead and buried.

#### A DISTRACTED YOUNG WIDOW.

Some very severe fever carried him off in a few days, and his poor young widow, having no means of support, is nearly distracted. One minute she suggested shaving her head and becoming a nun, and the next joining the Roman Catholics, if they would feed, clothe, and give her opium money. Then she would become a Christian and follow us (if she could be supported by so doing)! Poor girl! I felt so sad about her, it seemed so hard to make her see that she must come to JESUS with her sins first before she can ask Him to undertake for her in anything else. She has been a petted, spoiled child, living in pleasure, with plenty of comforts (from a Chinese standpoint); "dead while she liveth," unconscious of her need of cleansing, or of the sins that are dragging her down to hell. Pray that the SPIRIT may take hold of her and her mother, causing them both to pass "from death unto life." Both are opium smokers, but "is anything too hard for the LORD?"

Jan. 19th.—I went again last Monday to see Mrs. Liu and her friend Mrs. Cheo; they had asked me to go purposely that they might hear more of the Gospel. I had such a nice time, speaking to them of heaven, and how we might get there; they listened so attentively, and when an interruption came, always reverted to the subject themselves.

They seemed much surprised when I read to them

the list of those who cannot enter "that city," they are so used to telling falsehoods and worshipping idols that it seemed hard for them to realise that such things as these would shut them out from heaven, apart from their not believing in JESUS. GOD grant that His light may shine into their hearts.

Yesterday I was called to see a case that touched me very deeply; an invitation came for someone to go and see a sick woman at some distance. There was no other way of going than by missing the afternoon service (it was Sunday), and one felt it would be a pity to lose an opening at a time when invitations are so scarce. I went, and found a woman of thirty-three in the last stage of consumption, lying on a k'ang, too weak to turn or move, and with a dreadful cough. She had her three children close by, the eldest being a girl of sixteen; her mother, too, was there with her, and she was evidently awaiting my verdict respecting her daughter with deep anxiety. The case had

been given up by the native doctors, and they had sent for us as a last hope.

It was so hard to tell them that their loved one could not be with them much longer; the poor mother sobbed piteously, and the invalid held out her hands to me imploringly, and said, "Do something to save me; do save me! I will never forget your kindness if only you will make me well." Poor things! I just took their hands in mine and tried to tell them, as simply as I could, of the loving Saviour who died for them, and who longs to wash away their sins. When I spoke of heaven the husband said to me, "These are good words; tell her some more," and the mother asked, between her tears, "But how is she to get to heaven?" I taught her a little prayer before I left, and begged her to pray that JESUS would forgive her sins, and take her to heaven. They asked me to come and see her again, and I hope to do so; meanwhile we pray that God will cause her to look to JESUS and find eternal life.

## Work among the Women in Liang-chau.

FROM MRS. LAUGHTON.

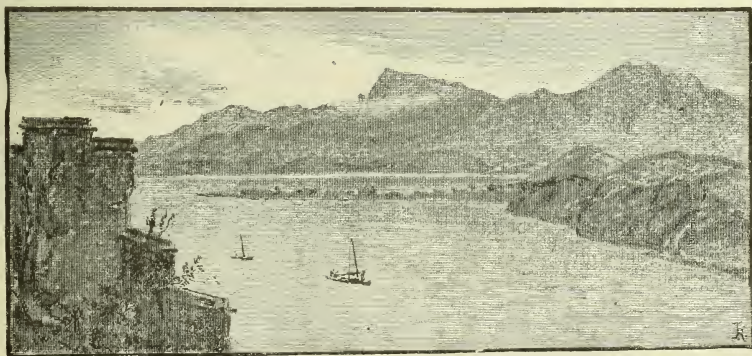
LIANG-CHAU.—During the time of the examination everything has been very quiet. . . . Some of the students who reside here are very friendly.

Our cook has returned to us from Han-kow, so my husband hopes to visit with him the thickly-populated plain of farm-houses stretching far and wide. In our milkman's farm alone there are thirty families, so you will imagine the greatness of the country work here, as the farmers are very close to one another.

I had such a nice visit from three old women who came to see me one day; it was their first visit. They said they had come to hear the Book, so I had such a splendid time. All three seemed in real earnest in hearing about the forgiveness of sins. One of them was really crying, the tears falling fast, all the time saying she was a great sinner. I told her of the great Saviour, and asked them all to kneel and we would tell JESUS all about it. So they all knelt at the little table on the k'ang, and followed me in prayer. After

staying some time, they went away saying they would be glad to come on LORD'S Day, as they would like to hear more. [Two of these old ladies did come the following LORD'S Day, but both Mr. and Mrs. Laughton were laid up with influenza, so were unable to see them.]

I paid a visit to old Mrs. Cheng and was glad to find her so bright. She began repeating what she had learned before. I had been anxious for her, and had specially prayed for her. She promised to come on the LORD'S Day, which she did the next but one after. I never spent such a happy day as this since coming to KAN-SUH, teaching her God's Word, part of the LORD'S Prayer, and part of a hymn. She stayed nearly all day. I was so glad. She said, "If I come regularly on LORD'S Days for teaching, my heart will soon get bright. Already I feel a little light; I was in such darkness before." [Subsequently Mrs. Laughton mentions that this old lady did not appear on LORD'S Day as she intended, the threats and persecution



VIEW OF THE PO-YANG LAKE FROM CORNER OF SANITARIUM GARDEN, TA-KU-T'ANG.—Drawn by J. T. Reid.



in her home being more than she could stand against; which was a great trial and disappointment.]

My husband has begun evening meetings. He and the servants got on nicely with the singing. May the LORD grant that this new effort may be a great success in bringing many to CHRIST.

I was recently invited to visit a Mandarin's wife who lives not far from our house. Our teacher's wife intro-

duced me to her. She has promised to visit me soon, when I hope to have a good talk with her. Her husband is only temporarily filling another Mandarin's place, so they will return to Lan-chau, where they live. I am sorry to say that although I have had many plain talks with my teacher's wife, she seems quite unconcerned about her soul. We do long to see some really converted. O LORD, hear and save!

## Seeking by all Means to Save Some.

FROM W. FYFE LAUGHTON.

LIANG-CHAU, March 31st.—The meetings keep up in numbers, but so far no men are interested. Mrs. Chen still the same. A Mrs. Hwa came last LORD's day, and told us that she still had JESUS wrapped up in her heart; but her grandson would not allow her to enter the church. She is seventy-seven years of age, and has seen her posterity to the fifth generation, her great-grandson's child being five years of age. She used to be a vegetarian, but since hearing the Gospel she says she has given up both that and chanting prayers to the idols, and believes in JESUS and eats meat. She is

A DEAR OLD LADY,

and lays her hand in my dear wife's and says, "O how I love you. I have got JESUS wrapped up in my heart, and worship Him every day." I do believe she is sincere.

I had a little talk with her last LORD's day; she is just like a little child, and loves to hear and learn all she can. One of her sons is an M.A. and the other a B.A. They are both out in the SIN-KIANG Province, and she lives with her grandson. They ask her why she, a respectable person, wants to join the foreign religion, and wondered at her eating meat. Poor old lady! We trust we may meet her in heaven.

July 7th.—Since the above, three months have elapsed. Time flies, precious time! Minutes, hours, days, weeks and months, and souls are fast passing into Eternity. Lost—dreadful thought—lost for all Eternity! We are hearing of some having gone to their long home, and can daily see the mourners going about the streets.

I had the pleasure of seeing Mr. Easton and Mr. Bland on April 8th, they left on the 18th. We were able to talk to Mr. Easton about many things which one would find it hard to write about. After they left we went out to the country, taking Miss Muir with us, for about a month and a half, during which time God blessed us by giving us another dear little son.

The book shop continues to do a little, though not so much as formerly. I should count it a great failure if the Gospel was not regularly preached there every day. I am happy to be able to write that our dear Brother Hall takes a great interest in the shop. I am sure it is a great help to him in speaking, and also in getting better acquainted with the people, and we rest assured that the LORD will bless His own Word whether printed or spoken.

OPIMUM POISONING.

Opium poisoning is something dreadful just now. The number of cases far exceeds that of last year. I am keeping a note of the number, sex and age of each patient, and intend forwarding it to Mr. Broomhall at the end of the year, with any information I can gather about the opium. This is a dreadful place for producing and smoking it. It is worse than either Lan-chau or Si-ning. When

we came here first, I did not meet a man for about three weeks after our arrival who did not take it, and about nine-tenths of the women smoke, and even children.

July 8th.—I am so happy to be able to write that the LORD has abundantly blessed us since the birth of our dear little son by filling our hearts with a new love, first, to Himself, and second to these poor perishing ones, and also with a deeper desire to work for Him. He has laid it upon our hearts to carry, if possible, the Gospel

TO EVERY CREATURE

in this prefecture. The devil often brings up the question, Is it possible to give one offer of salvation to every creature in this densely covered plain, with its five Chinese and two Manchu cities, with its towns, villages and hamlets, not to speak of its numberless homesteads? But we answer it can be done. With us it may be impossible, but with GOD all things are possible. Praise the LORD, He is almighty!

LORD'S Day, July 12th.—Good services, both forenoon and afternoon; people attentive, felt the power of the SPIRIT present. Subject in the forenoon, "The Name of JESUS;" in the afternoon, "How shall we escape," etc. Great freedom in speaking, never at a loss for a word.

July 14th.—This forenoon went to the shop, and no one was near, and very few on the street, so I said to Mr. Hall, "Come, we will take a few books and go outside the north gate." So we shut the shop, and taking about one hundred tracts, visited every shop, speaking a word for the MASTER as opportunity presented itself. We sold over forty tracts at three or four cash each. But we don't look at the amount taken or the books sold. That would be very little done if we could not speak for the MASTER.

July 15th.—Went out again with Mr. Hall and our Christian boy to the east gate, visiting the shops. We found the people not so willing to purchase as they were outside the north gate, but I had a good time preaching. I did not visit more than three or four shops, when I was

SET UPON BY A SHOPKEEPER

and a few others who tried to gainsay my doctrine. Praise the LORD, I realised He was far more than all who were against me, and I was not put to shame. When I had finished I went in search of the others, and found that they had finished the whole street and were returning.

LORD'S Day, 19th.—Two services for outsiders and one for the servants. In the forenoon the people were very attentive, but in the evening I found it rather hard to speak, they kept coming in and out incessantly, and when I got to the principal point, the whole congregation would leave. Singing a hymn would bring others, but thus they went on the whole time.

21st.—To-day I must raise again my Ebenezer. I have completed my thirtieth birthday, and as I look back over



A GORGE ON THE WAY TO TS'IN-CHAU.

the past, I cannot but praise the LORD for all His goodness. I would not desire to be anywhere but where I am, and my prayer is that God may keep me faithful to Him at all times.

I went to the shop this forenoon for about two hours, afterwards had to ride about  $1\frac{1}{2}$  miles outside the north gate, to an opium case. The roads were in a fearful state with

the late rains. When I got to the house I told them it was no use trying to do anything, by reason of their earnest entreaty I used the stomach-pump, but the patient passed away.

August 10th.—During the week I have spent three hours every day at the shop, sometimes longer. I long to take every opportunity of speaking for the MASTER.

# On the Road to Liang-chau.

FROM JAMES C. HALL.

LIANG-CHAU, April.—Brother G. W. Hunter and I spent about a week at Ts'in-chau. We greatly enjoyed the time of fellowship we had there, and were so delighted to meet Mr. and Mrs. Botham. They seemed to be run down physically, but the sweet times we had over the Word and in prayer were real "times of refreshing . . . from the presence of the LORD."

We took a cart instead of mules from Ts'in-chau, and found this mode of travelling not quite so tiring as the riding, or rather walking, was. We sold a good many books by the way, and had some amusing adventures.

## A ROUGH JOURNEY.

Two days before our arrival at Lan-chau, we had to pass through a little place just before ascending a hill. The street was so bad with big ruts at the sides made by the cart-wheels and also by the rain that it was almost impassable. All the carts then in sight got through safely, however, and then the horses were loosed and put in one of the inns. We left them there, in the charge of our boy, and thought of proceeding onward to a place called A-kang Hien, twelve miles from Lan-chau.

We ascended the hill all right, though we could hardly see how the carts were to come. When we got to the top, we found that there was worse road in front of us.

The snow was melting, and the water was just tearing down the road, so that in many places we could not walk dry-shod. There were deep gullies on each side, which, though more than two feet deep in some places, could not hold all the water.

On arrival at the Hien, we commenced selling books, but found it had been pretty well stocked by Mr. Brown's colporteur, Lao shu. It was now getting dark, and as the carts had not arrived, we began to get rather anxious about them. We looked for the cart inn, but could only find the kwan-tien (restaurant), which we did not want. It was bitterly cold that evening, and as we walked about to keep ourselves warm or for a change, listening for the sound of the carts, we feared that we should either have to put up in the kwan-tien or else go back in search of the carts. As the moon had not risen by eight o'clock, we knew it would be no easy matter getting back to the carts, since we should have to go down the bed of a stream which was greatly swollen, and to jump it about every twenty feet.

## MYSTERIOUS DISAPPEARANCE.

Well, we were in the far end of the place, looking for the inn, as a man had told me it was down there. Mr. Hunter shouted to me not to go, but I, like a perverse fellow, did not heed his words. I did not find it there, and, on looking round for Mr. Hunter, discovered he had gone. Where had he gone to? I did not find out till next day.

I looked about for him a long time. I went outside the place, and shouted his name in English, but there came no reply from him; there did, however, from a big white dog, which was keeping guard at the door of a temple not far distant. He made such a noise, that he woke up his master, who rose to see what was wrong. On my telling him what I wanted, he took me straight to the cart inn which I had been unable to find. I asked if they had a k'ang for me, but they said they had not. I sold two books, and stood talking for a minute or two, when the innkeeper said, "Go, I want to shut the door."

I saw nothing for it but to go, so out I went, and sat down upon a table which had been left outside, to pray and think quietly over what I should do. I had only been sitting there a minute or two when the door opened, and the boy who was in the kitchen belonging to the inn, said, "Please come in here; a man wants to see you." I went in, and found a man lying upon a bed smoking opium. After asking a few questions, he told me he wanted to read my books. He commenced one, and read it right through. He then told me to lie down and try and get a little sleep, as I must be very tired. I did so, and he gave me an old sack to spread over me to protect me from the cold, for there was not such a thing as bedding in the inn. I did not shut my eyes all night, for the cold was intense, and the sharers of my bed not a few!

I got up very early in the morning, and set out to meet the cart. I found them just commencing to come down the hill. They had stayed all night not far from the top of the hill. I now ascertained what had become of Mr. Hunter. He had gone straight back for the carts after he vanished in such a mysterious manner. It took us more than the half day to get down the hill, the roads were so bad. Our

## CART TURNED RIGHT OVER

in one place, but not a thing was injured.

I spent as little time as possible in Lan-chau, as I was very anxious to get to my journey's end. I left there on the 2nd of April, in a cart which had a layer of *pu* (i.e., calico) in the bottom weighing over 500 lbs. Nothing worth mentioning happened on the way, excepting one day that an official, who was going up to Lan-chau, very kindly sent back his beasts to help our cart up a hill, as he knew our animals would be almost unable to pull it up. He was very kind all the way. He is a Han-chung man. His brother died in Liang-chau lately.

My carter wanted to stay at his home for a day, but on my telling him a story which I heard below, he did not again mention his desire to stay. He wanted to go and burn paper over his departed relatives, but he had to give up the idea of that also.

## ARRIVAL.

I arrived here on Thursday, 9th April, and was indeed glad to get home. I am so glad the LORD directed my steps here, for I felt quite at home in a single day. Our parish is a very big one indeed. People speak about the Liang-chau valley. I do not call it a valley, but an immense plain. This plain is studded all over with large homesteads, all of which we hope to visit in the autumn. Just now we are unable to go any distance away.

We have a book-shop on one of the large streets, which is doing fairly well. There is a boy in it, but as he is leaving for his home soon, the shop will be thrown on our hands. Our chapel is the most handsome I have seen in KAN-SUH. It is very tastefully and yet cheaply got up, in real Chinese style. We have just put up a platform. The people, you will be glad to hear, are not nearly so stupid as they are further south.

How do I spend my time? Before breakfast I spend the time over my English Bible; in the forenoon I have my teacher; after dinner we have the noonday prayer-meeting, and then we go to the book-shop to let the boy home, as



well as say a few words for the Master. In the evening I take native prayers, and then we have an English meeting after this. This may be modified a good deal by-and-bye. Wednesday evening we have a meeting for all-comers.

July 25th.—I was called to an opium case this evening. A little girl, thirteen years old, had taken opium. She has a very nice face, but a dreadful temper—at least, I was led to believe so. She was easily dealt with.

July 31st.—In the evening I had another opium case, on the same street and close beside the last case—a woman of thirty-four.

August 1st.—A man came in from Yung-ch'ang Hien to-day, and bought Mr. John's catechism. He said he had formerly bought the sheet tract, "Rejecting the False and Reverting to the True," the last words of which said that the reader, if he were anxious to know more, should buy the catechism. I do trust it may prove a blessing to him and to many more.

August 3rd.—He came back to buy another book. . . . To-day I had another opium case—this time on *our* street. In the evening I had to go and help a girl who had taken the accursed stuff. I found her lively, and protesting that she had not taken the opium; but I could tell by her face that she had. In this case I had a good opportunity of preaching the Gospel. I left her well able to revile her relatives, which she had been doing before my arrival.

August 5th-8th.—We have again been cheered by a visit from the Yung-ch'ang man, and this time he has bought an Old and New Testament, "The entrance of Thy words giveth light." We are much in prayer for him. He knows all the fallacies of the Mohammedans and Roman Catholics, and is quite determined to see if there is any-

thing better than his own religion. The temptation of CHRIST interested him, and he liked to dwell on the replies of the LORD JESUS to the tempter.

August 10th.—In the evening I had to take a cart, and go to try and save a woman's life, at a distance from our house. The streets were dreadfully dirty. I am thankful to say I left her better, and able to hear what I had to say concerning the LORD JESUS.

August 11th-15th.—During these five days I had four opium cases. The first had eaten one ounce of the deadly drug. She was successfully treated. She is one of our next-door neighbours. Her husband is an opium merchant, and this is the second time she has tried to poison herself since I came here. No. 2 was a woman who lived a long distance from here. She was quite determined to die, and we were just as determined that she should not. I left her in a pretty fair condition. Case No. 3 was that of a woman of forty, outside the south gate. I was afraid before starting that I should be too late, as she had taken the opium the night previous. By the time I got there, nothing could be done. Oh, how sad to think that England is really to blame for all this!

On the night of the 15th, I gave medicine to the people whose house I had been at on the 11th, as the woman laid again taking opium.

August 16th.—Just as we finished breakfast, Brother Hunter arrived from Lan-chau, in rather bad health, and needing rest and change. We trust he will soon be all right again.

August 17th-19th.—We have had great crowds in the shop, as there are no theatricals going on now, and Mr. Hunter is also an attraction. . . . Have had another opium case. Since my arrival I have had no less than twenty-four cases, and three have died.

## Streaks of Daylight at Ning-hsia.

FROM W. M. BELCHER.

NING-HSIA, January.—On the 9th I returned from Shih-tsui-tsi, where I had gone to look for letters, as it was more than two months since we received any. I found a few, and the remains of 90 taels (about £19), the carter having lost (!) over sixty, leaving only some twenty-seven for me to take. Praise God, we can raise our Ebenezer! though we may have to go on short diet through our loss, yet He feeds us to the full. Oh, for a larger capacity to receive the fulness of all His love and fellowship! We need more CHRIST-like love for these poor wanderers, who liken the incorruptible God to corruptible man.

We had the joy on the 11th of receiving three more into the visible Church of CHRIST. Other one or two it was thought best to defer for a few more months. Of the three who were received, two were shoemakers and the other a servant in the opium-refuge. We have now six in fellowship—truly but a handful in this town and district, yet, like the handful of wheat on the top of the mountain, this handful shall be a blessing in scattering the Bread of Life to the many needy around. May they be bold in proclaiming their SAVIOUR and LORD!

Mr. Horobin went, on the 19th, to a little village named Wang-tai-p'u, fourteen miles south from here, to hold services, having been invited to do so by a Mr. Ho, a B.A. of that place. He returned next day, and gave a very cheering account of his visit. We are hoping we may be able

to go there regularly and preach. I went there on the 23rd, returning on the 26th. I had a few talks with old Mr. Ho. He seems very earnest to learn all about the doctrine, and says he has been seeking the Truth for ten or fifteen years. Had he not had a family to provide for, I believe he would have become a recluse.

When talking to me of the many doctrines by which we are surrounded, he said, "Sir, I did not know which was the right door. The Buddhists, Taoists, and Romanists all have something which does not seem like the true heavenly road. As regards the Romanists, when a child is ill, no one but the priest is allowed to go near it in the last stages of its illness; and, if it die, its own father and mother even are not allowed to go near it." "Sir," added the old man, "that is not right."

[Mr. Belcher then spoke to him about idolatry and the use of incense, with the result that the old man took down and burnt his "t'u-ti" (district) god, but could not bring himself to sacrifice his stock of incense, worth about a shilling, it having been pointed out to him that if it was not right for him to burn it, it could not be right to sell to others to burn. The matter was left to work in his conscience.]

We find it rather hard to manage here now, since one of us must be at home to care for the little church; thus we cannot take any journeys lasting over a week. O for more labourers! The fields are white unto harvest. Who will come over and help, that we may not grow discour-

aged, but go joyfully forth to fields afar, and "tell them of JESUS, the Mighty to save"?

Feb. 7th.—Day by day we live the testimony of JESUS in this town. Just now all is busy in preparation for the New Year. This is one of the most trying times for our converts, as they are pressed on every side by relatives and by custom. We have been trying to teach them the way to know truth and detect error. We know better now what the words of our LORD mean: "I came not to send peace on earth, but a sword"; and "a man's foes shall be they of his own household."

We have here the wife of a convert who is a Tartar. How that poor man does want to know when a sister is coming, so that his wife may be exhorted. I tell him he must not count too much on what a sister could do, but on God, who can change her heart and speak to her through the conduct of her husband. [Mrs. Horobin has reached Ning-hsia since the foregoing was written.]

I am not very hopeful of one or two who come about here. I fear they are all for what they can get. But the LORD can deal with them, and show them their sinful state, and utter inability to save themselves.

## Indications of Spiritual Awakening.

FROM CHARLES HOROBIN.

NING-HSIA, March 16th.—Some time ago, a man came regularly amongst us in whom I never felt any confidence. He brought another man, and then left off coming himself. His friend has continued coming, and is, I believe, soundly converted and has been baptised. He attends most regularly and prays in the HOLY GHOST; and though not at all talented, he is ready to do anything, and seems a real honest soul. Certainly we never know how the LORD is going to work.

March 17th.—In the afternoon, one of our members came in very hurriedly to say his younger brother had come to see him after wandering about for ten years. He at once began to insult him for following the foreigners and destroying the family tablet. He then began to abuse the name of CHRIST, referring to some scrolls on the wall. At that the elder brother waxed warm and asked him to go, when a little disputing followed. He then came for my advice, and I put the matter before him as helpfully as I could. He promised to act on my advice. This is the man who lost his child last year through small-pox. . . .

25th.—In the evening, had an ordinary class-meeting, and afterward went to the Mission-room and held a good meeting until nearly ten o'clock. The people sat up to that time listening most attentively. I pray that the work may go on. A meeting for enquirers next evening, the new one present making three. Then we had a meeting in the Mission-room, which was packed full, the people being again very attentive. The SPIRIT of GOD is evidently at work.

27th.—A man who has been amongst us more or less of late, says he wants to join us. Another man who remained after the meeting the previous evening to be prayed with, also came in to see me, as well as several other visitors. It was two o'clock before I realised it. Room full in the evening, and all very quiet.

29th, Sunday.—All the meetings good, the evening very full of interest. When the meeting was closed, they lingered and we talked. Then we made another move, and still they stayed. Praise the LORD! this is joyful, and what we have been looking for, but we want to see them deciding. The young man was the only one during the week who seemed reliable. He cannot read, but was delighted with the hymn, "JESUS loves me," and committed it to memory.

April 5th, Sunday.—Good attendance at the morning service. The young man keeps coming, and another from SHAN-TUNG. We have four likely candidates for baptism, and many who come and go.

10th.—Sorry to find our oldest member has yielded to the opium pipe. I have suspected it for some time, and have been burdened accordingly.

12th.—The shoemaker who lost his child, and whose younger brother tried to upset him, is having still more trouble. On Friday, his son of about eighteen was taken ill, with some delirious symptoms. On Saturday his wife was similarly seized. She is, moreover, very rebellious against the Gospel during her affliction. Yesterday I was there twice. The trial is very great.

15th.—Am daily expecting Mr. Easton [who is on his tour of the Stations as Superintendent]. Afternoon, preaching on the street. In the evening, aided by three enquirers, I took the meeting in the Mission Room, while Mr. Belcher took the class-meeting. Two of the three addressed the meeting, one for the first time, and he got on very well, the people listening most intently. There is such a spirit of hearing, both indoors and out, as we have not had before.

27th.—Messrs. Easton and Bland, who arrived on the 17th, and myself leave to-morrow, the former for Liang-chau, and I for Lan-chau.

## Twelve Months' Work in Ts'in-chau.

FROM HENRY W. HUNT.

TS'IN-CHAU, Jan. 1st.—The beginning of another year calls forth a loud note of praise to God for all His mercies to us. Our last baptisms here were in the months of January and June, when ten more men and women were added to the Church. In September there was a third baptism, when five more joined us. A few particulars as to these last might be interesting.

Mr. Ren lives in Fu-hiang, a town forty miles from our

station, where both Mr. Parker and we have preached and sold books in years past. Some time ago he was walking through the streets there when he saw on a china-stall a pile of second-hand books. Amongst these was a New Testament, which he purchased and read diligently. He became convinced of its divine origin, and called on us to inquire carefully into the doctrine. He came again and again, and soon proved that the SPIRIT was working deeply



in his heart. Until now he had been practising necromancy, geomancy, physiognomy, etc. (which things are a mixture of deceit and superstition), and making not a little money thereby. He has an oil-manufactory besides, which does not bring in so much money. But he at once threw up the unlawful profession, and continued the oil business only, much to the chagrin of his old father and mother, and wife and brother, who are all against him at present.

The brother is a confirmed opium-smoker, has always been the parents' favourite, and is more than ever such now. Mr. Ren asked for baptism, was considered most satisfactory by the Church, and was received amid much rejoicing.

Another man received is Mr. Wang, father to the barber baptised in June, and who with his son has attended the services some four or five years. With the exception of the barber's wife the whole family is converted, and we thank God that we have

#### SEVERAL FAMILIES TURNED TO HIM

from idols. The third baptised is a youth named Lai-chi, who assists in the dispensary, etc., and is so far giving his services in exchange for learning something in the medical and surgical line. His mother is a Christian, and his sister and intended wife both interested in the Gospel. This youth is very much attached to us, and we are able to exert a powerful influence for good over him. He promises to be a great help in the Church, and with some others may, by the grace of God, become pillars that will render foreign assistance unnecessary in future years.

The other two baptised are the Christian schoolmaster's mother (Mrs. Yao), and a widow woman (Mrs. Liu), who has attended the services for years, but been prevented by a male guardian from joining the Church. They are both bright, but have to contend with the usual petty persecution from heathen neighbours.

A word as to the medical work. Visitors to our house, and also patients, we receive in the morning only, the native helper also receiving visitors morning and afternoon. We would refer to a case or two of interest, as showing how much good is sometimes accomplished by medical work, even when undertaken by an unprofessional.

#### "BEAUTIFUL SCENT."

A girl named "Beautiful Scent," who used to come to our girl's school, had been ill with fever, and afterwards dysentery, for some weeks, and was given up by the native faculty as beyond hope. A geomancer was called in to explain the cause of this "ill-luck," and he declared that the ancestors were not pleased at the girl being in that house, and that in order to get better she must be removed. We were then called by the grandmother of the child, who often attends our services and trusts us a good deal. Finding that the proposed removal meant that a large and comfortable room was to be exchanged for a dark and draughty one, we refused to treat the case unless the girl, now terribly emaciated, were left where she was. The grandmother had more faith in us than in the geomancer, and consented to this arrangement. For a fortnight we used our very best means, and prayed that God would confound these deceivers by granting restoration, and at the end of that time the girl was quite out of danger, and has since made a perfect recovery.

Our Boys' School (for the sons of Christians only) is giving us some encouragement. We now give most of each afternoon to them when at home, and are teaching them Scripture, geography, astronomy, and arithmetic, besides training them to love singing and prayer. They number twelve now, and several give promise of conversion, though we are not anxious to jump at conclusions, and wish them to show by changed conduct that the Holy

Spirit is really working within. We might say the same in reference to Miss Smalley's Girls' Day School and our Sunday-school, where there are scholars also interested in the Truth, though they are not all the children of Christians. . . . We have an English or Chinese meeting on every night in the week, except Monday and Friday. The English ones enable us workers to unite in prayer and praise and study of the Word, and provoke one another unto love and good works; while the Chinese ones, which are still well attended, are for both Christians and outsiders.

#### SYSTEMATIC WORK.

The need of the many cities and towns around Ts'in-chau, which is the most important district in all KAN-SUH, has been laid on our heart a long, long time, and by God's help we are going to visit them systematically now, in company with native Christians, for the purpose of making the Gospel better known. We visited most of them years ago, before there was any church in Ts'in-chau, but now a pastor's and medical work have made it less easy to get away. We hope, however, to be at home a fortnight and away a fortnight, that both works may be followed up satisfactorily. And we earnestly hope that the prayers of dear brethren and sisters at home may continually ascend for us, that the country which we work, larger than all Yorkshire, may soon have not a few adherents to Jesus our King, and His blessed Gospel of grace. . . .

We are realizing more and more that China's time for blessing is coming. Railways and telegraphs without the Gospel are but as the fruit without the tree and its roots, and cannot raise China in the least. It is sad to see the Chinese being convinced of the superiority of Western inventions, and at the same time despising that most precious of all things brought by the Westerner—the blessed Gospel of the grace of God. There are a few Christians here of whom we might say, as Paul said of the Galatians, "I bear you record that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." God be praised for their love to us for CHRIST'S sake. May He increase it more and more!

#### SECOND HALF YEAR.

July 1st.—Just after penning the last epistle, we had to go for change to Lan-chau for the benefit of Mrs. Hunt's health.

Lan-chau is a large city entirely in the arms of the wicked one, and our dear friends need our earnest prayers as they lead on the attack against Satan in the name of the LORD.

. . . . We were most thankful on returning to Ts'in-chau to find Messrs. Hunter and Hall just preparing to go up and assist our friends at Lan-chau and Liang-chau respectively, though we should like to have seen more of them before they started.

The labourers for KAN-SUH (whose population has been considerably under-estimated) are yet few, and we trust that many more are soon coming to minister the bread of life to its needy millions. At the very lowest calculation, we must give a population of five millions for this province—seven millions would probably be nearer the truth. At present the workers are under a score, or not one to 250,000, and of eighty-one walled cities only four are occupied by the King's ambassadors! For distant and benighted KAN-SUH

#### WHO WILL VOLUNTEER?

Mr. and Mrs. T. E. Botham, who were visiting us from the Si-gan Plain, kindly took charge at Ts'in-chau during our absence, and we are quite sure that the change did good to both natives and foreigners at the Station, especially as they lived and worked there so much in the past.

We have now among our patients the little daughter of our Tao-t'ai (Intendant of Circuit), who is suffering from infantile paralysis. The case is a hard one, but he entreated us to undertake it, and we have done so, looking to the LORD. After a month's treatment there is certainly an improvement, and we may hope for cure if we persevere. Will you join us in prayer that the child may get quite well? [See copy of photo by Mr. Hunt below.]

Both the Tao-t'ai and Cheo-kwan (acting magistrate) are most friendly; the former especially often invites me to a cup of tea, cakes, and a chat. He is a KWEI-CHAU man, his name Ting, and in the past has had some intercourse with Rev. T. Richard in SHAN-TUNG and SHAN-SI. Unhappily he is destroying himself by opium smoking.

We have had the opportunity of presenting the pure Gospel to these important men, and we have been pleased to observe two things:—1, They do not despise our message (like most of their class in China); and 2, they

of the fine hills to be had through the windows. It might not agree with *your* ideas of a nice room, but we, who are often obliged to put up in sheds, and even in caves, consider it great happiness to get a room like we had in this city. Crowds visited us and heard the Gospel, many for a second, and even a third time.

But the ignorance and superstition of the Chinese are such that months and sometimes even years of living in a place is not sufficient to gain their confidence. The latest report spread about us all over this district is that we carry with us an iron tube, and whenever we get a chance we place this over the eye or brain of a Chinese, and with one punch possess ourselves of the same, with which we are supposed to concoct medicine! Even the mandarins of Ts'in-chau told me themselves that they believed these reports, but that it was the Roman Catholics, and not we Protestants, who did such things. Not a body can be produced minus brains and eyes, but this (according to them) is not relevant to the subject! Alas, for this terrible darkness! When will the Sun of Righteousness arise with healing in His wings?

#### A GIGANTIC IDOL.

One day we went to visit the giant Buddha of Foh-hsiang. At a height of some 600 feet from the ground great niches have been cut out in the solid rock of the mountain, in all of which are idols, and in the largest of which sits the great Buddha himself. He is made of the usual straw and clay, painted and gilded, and is no less than 100 feet in height. His feet are twelve feet in length, a toe-nail alone being the size of a man's hand. Repairs to the temples and idols (!) were going on at the time, and we had an opportunity of speaking of the true God to those gentlemen who were in superintendence.

We had three happy Sundays with Mr. Ren. He shuts his shop—the only one to observe the Sabbath in all that city. He has to endure much scoffing and petty persecution, but, so far, has kept bright and faithful amidst it all. Mr. C. Horobin undertook, while in our District, to visit Li Hien, Si-ho Hien, and Ch'eng Hien, with some market towns also, for the purpose of evangelising. As the last time we visited these towns was seven years ago, we were most glad that they now had another opportunity of hearing the Gospel, and trust that the good seed sown may result in fruit in each of those places at no very distant date. All the cities and towns need visiting more frequently and systematically than they have been, if they are to yield much increase, and for this reason we can only reiterate the cry, "Come over and help us."

#### TRIALS FROM THE CHURCH.

Our Sunday and week-day services in Ts'in-chau go on much as usual, also the Boys' and Girls' Day and Sunday Schools. We can, however, report no baptisms this time. Though there are a few candidates for baptism, we are not receiving them early for very grave reasons. The lives of a few of the Christians have given us concern for some time, and things are now being divulged about these members that are most painful to hear, and that render it most necessary to call a Church meeting and exercise the proper discipline. We must have as pure a Church as possible, if we desire the blessing of God in our midst. Numbers must not be desired at the expense of purity, and if presently we are fewer in number, we shall realise the comfort of being "in one spirit, with one mind striving together for the faith of the Gospel." After these painful matters have been got through, hindrances will have disappeared, and the way will be made plain for other persons to receive baptism and join our ranks.

Will our friends pray earnestly for these Christians, that they may grow in grace; and for the wandering sheep, that they may be brought back to the fold.



TAO-T'AI OF TS'IN-CHAU AND LITTLE DAUGHTER (see above).

distinguish us from the Roman Catholics, for whom they have no friendly feeling.

The visit of our Superintendent, Mr. Easton, with Mr. Bland, in the month of June was a refreshment to us all, as also that of our brother, Mr. Horobin, who, however, is doing a little in another direction—robbing us of Miss Sutherland. Now she has gone, Miss Kinahan only is left at the ladies' house, but we are hoping that very soon some more lady-helpers may be appointed for this Station, in place of those already gone. [Two have since arrived.]

The latter part of the half-year we were able to make another visit to Foh-hsiang, which is a city of the third order, forty miles N.W., and is the native place of one of our Christians—the converted necromancer—to whom we referred in a former letter. We rented the same room as we had last time—a nice upper room, with a view

## Visiting among the Villages.

By Miss F. R. KINAHAN.

**T**SIN-CHAU.—At my Sunday afternoon class, I have been going slowly through our LORD's last few days on earth. The wonderful story of the crucifixion ever has a great effect on the people. Next Sunday I hope to take the resurrection, and by a coincidence, I find it will be Easter Sunday.

Miss Sutherland and I have visited the villages Chiu-kia-wan and Li-kia-ping. At the former some heard the message gladly. We had been sometimes before, and hope to go regularly. Li-kia ping is a smaller village, where Mrs. Hunt and I have had a class for some time at an old Christian woman's house, where about ten gather in. I wish there were more, but the women are always busy, and do not think of all of the one thing needful.

I have also paid a visit with Mrs. Ch'ao to Tsao-kia-wan, a small village reached by a steep ascent. No one had been there before; our invitation came from a woman who had been down visiting her mother at a compound near us. We found her and three other brothers' wives living very happily together. The old parents being dead, the sons had their mountain land, which supported them comfortably. No one grew or smoked opium there. The young woman had remembered something of what she had heard, and they all, with some others in the village, came in to hear the Good-news we had to tell.

From there we went to a place called T'ien-t'ang Miao (the temple of heaven), and then to a village where the Misses Ellis had visited. We met with a warm welcome from the people they had stayed with. They wanted us to remain, so we stopped as long as we could, and a great many came in. They had a very happy recollection of the

visit of the sisters, and wanted to hear more about the Gospel. I trust they are now praying themselves, and that the Great Teacher may be lighting up some of their hearts.

At a small stopping place on the Han-chung road, a man told us that his five sons had died, and he had been left with only two girls; so he had ceased to worship his gods or even burn incense to them, as they had treated him so badly. He listened to the doctrine with great interest, and said he would certainly come to hear more when he should be in the city.

On our way home the following morning we stopped at a village some four and a half miles on the homeward, Ts'in-chau road—or rather off it, as it was up a very high hill, on which was a P'u-tsi, or sort of walled enclosure containing a few houses, where the inhabitants of the surrounding villages are supposed to take refuge in times of war. Here the family lived of whom we knew something; but there are far more houses outside, some of which we afterwards visited, and had a very good time, thank God, and most earnest listeners everywhere. The last house we went into was a large cave, and here we were asked to stay the night, but had to decline.

We found that Miss Wilson and Miss Jones (Mrs. Burnett) had passed through this village some five or six years ago, and left some tracts. Perhaps their prayers had opened so many hearts to hear the Gospel. We were asked to go and see an old woman who lived in a mill below the village, and she did seem to understand and take in the Gospel. One could not but rejoice, and pray that the good seed might remain.

## The Work on the Tibetan Borderland.

FROM CECIL POLHILL-TURNER.

**W**A-CHIA-CH'ENG, 30 *li* from Kwei-teh, Jan. 19th, 1891.—After about two months waiting, the LORD has opened the way for us to settle in a Tibetan village. The Tibetans are so suspicious and afraid of us, that this is a matter of great thankfulness. I had planned taking a journey to a place three days' journey from Kwei-teh, but just at the last the man who was to act as guide and interpreter threw it up, frightened out of it, we believe, by another man who was jealous. This was a little disappointing, but we were trusting the LORD about it, and He had provided something better. By the advice of our young landlord, I paid a visit to the furthest Chinese outpost on the Tibetan, or rather Ko-kond, frontier. Here are quartered an officer of low rank and five soldiers; and around their quarters is a good-sized Tibetan village. I knew one of the soldiers, a Mr. Hu, who had visited us several times at Kwei-teh.

On my arrival at Wa-chia-ch'eng, I found Mr. Hu in charge, with one under-soldier, the officer being away. Mr. Hu readily offered to help in finding a house. That evening one was found, and the Tibetan owner's scruples overcome. On the Saturday we moved into our present

abode, and are now feeling quite at home here. We are thankful to get a house all to ourselves, and the Tibetans come about us freely.

Game is very plentiful about this part—fine pheasants twenty cash each [about twenty-four cash make a penny]; hares, twenty-five to thirty cash; and partridges also. We have been here ten days. Two days since I went for a little walk up a mountain, and on my return, Mr. Hu, the soldier, came in to tell us that the Tibetan chief of the district had sent word that we could not stay; that we, like another party in the summer (Russians), had come to search for precious stones, etc. Next morning Mr. Hu sent a pedlar to explain our position. He returned saying it was all right, we might remain if the Kwei-teh official permitted it. We have since learned that the chief sent to the latter, who summoned Mr. Hu and asked him why he had helped us to get a house, remarking that he was "exceedingly daring."

We have not a teacher yet, but very few of the natives here speak Chinese, so we get practise in conversation. We hope to continue our Tibetan studies through the summer, if the LORD will.



## FROM MRS. C. POLHILL-TURNER.

SI-NING, June 28th.—God has been so specially present with us these last months that we can well believe there has been earnest prayer made for us. We returned here at the beginning of this month, starting on our return journey the very day on which we started on our outward journey last year, so that with the exception of two months in the autumn, we have been away from Si-ning a year. During these last months, since November, we have had more really tough experiences than ever before. It really did seem as if sometimes everything was against our fulfilling the ministry to the Tibetans to which God has called us. But the assurance that it was God who had called us, and that He was with us, gave us courage to stick to it; and one by one the difficulties were removed.

Before we left our Thibetan home near Kwei-teh, there was not only a very friendly feeling among our neighbours, but some cases of what seemed real interest in the Gospel, though none had, so far, got to the point of making a decided stand. What that would mean it is hard to tell—the wrench, the break with everything in one's family, customs, and all that one formerly thought sacred and religious would be so hard that only a very out-and-out conversion would result in it, and that probably after a hard struggle. The Tibetans are much more religious than the Chinese, and, at the same time, I think, more honest and open to conviction.

We were sorry to leave, but there was no other course open, for many reasons. Now we are seeking guidance about a more permanent centre for future work. It will probably have to be a village; but a village in the centre of a more populous district, from which other villages can be reached, and as clear as possible of Chinese authorities, seems more the thing. Wa-chia-ch'eng was a sort of

Land's End, close to the border. But then we were only allowed to remain there on giving a promise not to go beyond it, and a walk of a quarter of a mile in the outward direction caused suspicion. So except for learning the language, it was evidently not the place. Now we have enough colloquial for a start, it seems time to look for a centre for work. In another month or so we expect to visit our Lan-chau friends, and my husband will leave me there for change and rest while he reconnoitres the border country.

We are almost tired of waiting for the arrival of workers for Si-ning. For two years now letters have been coming saying "We hope to send workers soon," but no sign of them yet. It seems strange with so many coming out, that so few find their way to KAN-SUI. Please continue to pray for us. We are certainly alone in our work, humanly speaking, but not lonely by any means. We often say and feel, "Our cup runneth over." One more blessing we long for, and that is conversions, but until the reaping time comes, we can praise God for letting us be His heralds in some of these uttermost parts of the earth; and surely we shall see the harvest some day.

Meanwhile there is some encouragement here. I have nice little children's classes, and I believe two women are really saved. These two, sisters-in-law, named Liu, have been coming ever since I arrived in Si-ning. Their husbands are not converted, and in both houses there is a great display of idolatry, so it would not be wise to baptise them, although they *themselves* give evidence of real love to the LORD JESUS, and I believe pray for and talk to their husbands and families. Since our return here this time, my husband has found it easier to collect audiences on the street, and has had much more interested hearers than ever before.

## Personalia.

"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."

## DEPARTURES.

Miss Dunsdon was unable to sail on December 24th, as arranged, owing to illness.

Mr. Stevenson hopes to return to China by French mail-steamer *Salazie*, from Marseilles, on February 7th.

Mr. and Mrs. Cardwell return by P. and O. steamer *Ballaarat* from London, on February 18th.

## ARRIVALS.

In China.—Messrs. Burnett, Menzies, Shindler, and Woodward on December 26th.—Messrs. Bobby, Green, Howell, Knight, Preedy, Stokes, and Warren, also Mason and Roberson, on January 9th.—Misses Anderson and Hornsby on Jan. 24th.

Mr. Andrew, though still far from well, was much better, and had returned to Shanghai.

Mr. Hudson Broomhall, who was tarrying in Shanghai, was ill with typhoid fever. Latest tidings by telegram report his symptoms as much improved.

Mrs. Wm. Cooper had suffered several attacks of malarial fever in the autumn, but was in good health again.

Mr. John Darroch was united in marriage to Miss Isa Young, at Shanghai, on December 2nd. Mrs. Darroch will be the first foreign lady to visit Ku-ch'eng, GAN-HWU, so will be subject to much curiosity and inconvenience at first.

Misses Florence and Clara Ellis are now stationed in SHEN-SI. Miss Clara Ellis is much stronger than she was a year or more since.

Mr. Archie Ewing and Dr. Stewart have both suffered, in North SHAN-SI, from the very prevalent typhoid fever, but through mercy were both recovering.

Mr. and Mrs. Judd spent most of the autumn in Chefoo, owing to the illness of the latter. They were back in Ning-hai, but Mrs. Judd was still but poorly.

Mr. McCarthy left Shanghai on Dec. 11th, by Canadian Pacific Mail, for Toronto, where he will assist Mr. Frost in the home department of the Council for North America.

Dr. Parry reports that they are all in peace and quietude in Chentu, and the work going on quietly as usual.

We are glad to learn that Mr. and Mrs. Tomalin had passed through the summer and autumn without any serious disturbance of health.

## ANTI-OPium PRAYER-MEETINGS.

SPECIAL.—It is intended to hold three great days of prayer and intercession at Exeter Hall, for the immediate abolition of the Anglo-Asiatic opium traffic, on Feb. 8th, 9th and 10th, commencing each day at 11 a.m., 3 p.m., and 7 p.m.

It is earnestly hoped that many of our friends will try to

attend, and, if unable to do so, will be present in spirit, and in their own homes, as far as they may be able, give themselves to prayer, that this great and growing evil may be brought to a speedy end. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them..."



# CHINA'S MILLIONS.

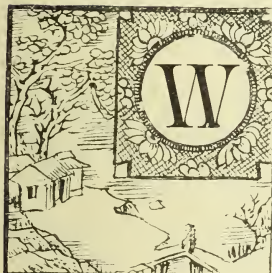
## Thoughts on the Song of Solomon.

By J. HUDSON TAYLOR.

### IV.—COMMUNION BROKEN THROUGH SLOTHFULNESS.

Cant. v. 2—vi. 10.

(Continued from page 16.)



OUNDED, dishonoured, unsuccessful in her search, and almost in despair, the bride turns to the daughters of Jerusalem, and recounting the story of her sorrows, adjures *them* to tell her Beloved that she is not unfaithful or unmindful of Him.

"I adjure you, O daughters of Jerusalem, if ye find my Beloved,  
That ye tell Him, that I am sick of love."

The reply of the daughters of Jerusalem shows very clearly that the sorrow-stricken bride, wandering in the dark, is not recognised as the bride of the KING, though her personal beauty does not escape notice.

"What is thy Beloved more than another Beloved,  
O thou fairest among women ?  
What is thy Beloved more than another Beloved,  
That thou dost so adjure us ?"

This question, implying that her Beloved was no more than any other, stirs her soul to its deepest depths ; and, forgetting herself, she pours out from the fulness of her heart a soul-ravishing description of the glory and beauty of her Beloved.

"My Beloved is white and ruddy,  
The chiefest among ten thousand.

(see verses 10-16, concluding with)

His mouth is most sweet : yea, He is altogether lovely.  
This is my Beloved, and this is my Friend,  
O daughters of Jerusalem."

It is interesting to compare the bride's description of the Bridegroom with the descriptions of "the Ancient of Days" in Dan. vii. 9, 10, and of our risen LORD in Rev. i. 13-16. The differences are very characteristic.

In Dan. vii. we see the Ancient of Days seated on the throne of judgment ; His garment was white as snow, and the hair of His head like the pure wool : His throne and His wheels were as burning fire, and a fiery stream issued and came forth from before Him. The Son of Man was brought near before Him, and received from Him dominion, and glory, and an everlasting kingdom that shall not be destroyed. In Rev. i. we see the Son of Man Himself clothed with a garment down to the foot, and His head and His hair were white as wool, white as snow ; but the bride sees her Bridegroom in all the vigour of youth, with locks "bushy, and black as a raven." The eyes of the risen SAVIOUR are described as "a flame of fire," but His bride sees them "like doves beside the water brooks." In Revelation "His voice is as the voice of many waters . . . and out of His mouth proceeded a sharp two-edged sword." To the bride, His lips are as lilies, dropping liquid myrrh, and His mouth most sweet. The countenance of the risen SAVIOUR was "as the sun shineth in his strength," and the effect of the vision on John—"when I saw Him, I fell at His feet as one dead"—was not unlike the effect of the vision given to Saul as he neared Damascus. But to His bride, "His aspect is like Lebanon, excellent as the cedars." The LION of the tribe of Judah is to His own bride the KING of

love ; and, with full heart and beaming face, she so recounts His beauties, that the daughters of Jerusalem are seized with strong desire to seek Him with her, that they also may behold His beauty.

" Whither is thy Beloved gone,  
O thou fairest among women ?  
Whither hath thy Beloved turned Him,  
That we may seek Him with thee ? "

The bride replies :

" My Beloved is gone down to His garden, to the beds of spices,  
To feed in the gardens, and to gather lilies.  
I am my Beloved's, and my Beloved is mine :  
He feedeth His flock among the lilies. "

Forlorn and desolate as she might appear, she still knows herself as the object of His affections, and claims Him as her own. This expression, " I am my Beloved's, and my Beloved is mine, " is similar to that found in the second chapter, " My Beloved is mine, and I am His " ; and yet with noteworthy difference. Then, CHRIST as hers was her first thought ; now, the first thought is that she is His and her claim upon Him is secondary. We see a still further development of grace in chap. vii. 10, where the bride, losing sight of her claim altogether, says :

" I am my Beloved's,  
And His desire is toward me. "

No sooner has she uttered these words and acknowledged herself as His rightful possession—a claim which she had practically repudiated when she kept Him tarred out—than her Bridegroom Himself appears ; and with no upbraiding word, but in tenderest love, tells her how beautiful she is in His eyes, and speaks her praise to the daughters of Jerusalem.

To her He says :

" Thou art beautiful, O My love, as Tirzah,  
[the beautiful city of Samaria,]  
Comely as Jerusalem,  
[the glorious city of the great KING,]  
Terrible [or rather brilliant] as an army with banners.  
Turn away thine eyes from Me,  
For they have overcome Me. " (See v. 14-7).

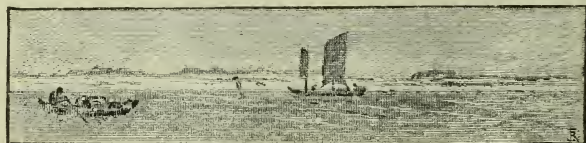
Then, turning to the daughters of Jerusalem, He exclaims :

" There are threescore queens, and fourscore concubines,  
And maidens without number.  
My dove, My perfect one, is but one ;  
She is the only one of her mother ;  
She is the choice one of her that bare her.  
The daughters saw her, and called her blessed ;  
Yea, the queens and the concubines, and they praised her, saying,  
Who is she that looketh forth as the morning,  
Fair as the moon,  
Clear as the sun,  
Brilliant as an army with banners ? "

Thus the section closes with communion fully restored ; the bride reinstated and openly acknowledged by the Bridegroom as His own peerless companion and friend. The painful experience through which the bride has passed has been fraught with lasting good, and we have no further indication of interrupted communion, but in the remaining sections find only joy and fruitfulness.

END OF SECTION IV.

(To be continued.)



ON THE YANG-TSI KIANG—WINTER.

## KAN-SUH PROVINCE.

(Continued from page 28.)

MR. BLAND, as mentioned last month, accompanied Mr. Easton on his tour of visitation of the stations in KAN-SUH. The notes from his diary are now given, and, although lengthy, will be found to contain not a few items of interest. Among these is the Great Wall, called by the Chinese "The Myriad *li* Wall," which, according to the standard authority, the late Dr. Wells Williams, is 1,500 miles in length, extending along the whole Northern Frontier of China Proper, and occupied ten years in building. The work was undertaken as a protection against the incursions of the Northern Tribes, and completed about B.C. 204. The view on p. 35 is from the Eastern portion, which is the more substantially built. The Tibetan Hand Prayer-cylinder figured on p. 33 embodies the same idea as the water-wheel seen by Mr. Bland. The thing would seem almost incredible, had we not prayer-machines nearer home! The places passed will nearly all be found on the C.I.M. Map of China.

## Notes of a Provincial Tour.

BY ALFRED BLAND.

FUNG-SIANG FU, June 30th, 1891.—I returned here a few days ago, after an absence of some months, the greater part of this time being spent in accompanying Mr. Easton on a tour through the province of KAN-SUH.

Leaving Han-chung on March 18th, a whole month was occupied in reaching Ning-hsia—including a few days' stay *en route* at Fung-siang. From Ning-hsia our route led west to Liang-chau for 300 miles, and then S.E. for fourteen days to Ts'in-chau, *via* Lan-chau, the capital. Here we eventually parted company. Mr. Easton going south to Han-chung, whilst I returned to the Si-gan Plain, reaching here on the 22nd inst. Altogether we travelled

OVER 1,350 MILES

in the round trip. We have much to praise God for, so sensible are we of His goodness and mercy having continually preserved us. The weather, too, has been all we could have desired, there being no delay, excepting for a short time at the banks of the Yellow River. I must now endeavour to give a few particulars respecting this journey.

*Fung-siang Fu*, March 30th.—Han-chung is situated to the south of this, some 210 miles distant. Starting on March 18th, we arrived here in eight days. Mr. and Mrs. Botham came over from Ts'in-chau a day or two later, happily giving us the opportunity of seeing something of them before resuming our journey.

March 31st.—To-day we left Fung-siang, Mr. Botham accompanying us for some distance. We are provided with a pony and donkey, together with a native to attend to them. A coolie carries a load of tracts, and various things required by the way, so we ought to travel with some degree of comfort.

*P'ing-liang Fu*, April 4th.—Arrived here after five days' travelling from Fung-siang. We engaged a room at an inn, which was occupied by Messrs. Easton and King some fourteen years ago when itinerating around here. What a marvellous change has now come over the attitude of the natives towards foreigners and Christianity! Since then this city appears to have been seldom visited, for, upon showing them, there was such

## A RUSH FOR OUR TRACTS

as forcibly reminded Mr. Easton of the "old times" or book-selling!

*Ku-yuen*, April 7th.—Here the military governor for KAN-SUH resides, and two fine walls encircle the city. Beyond this there is little of importance connected with

the place. The country between here and P'ing-liang is little cultivated, and has a somewhat dreary aspect. We here disposed of nearly the whole of our remaining stock of tracts.

April 8th.—From Ku-yuen our way led through a very thinly populated district. To Ning-hsia in the N.E. corner of KAN-SUH, and beyond Liang-chau in the N.W., a distance of 540 miles, we merely passed through one Hien city, that of Chong-wei. There are scarcely half-a-dozen villages or towns of any size, the majority being miserably small, and sometimes widely separated from each other. This may be attributed chiefly to the

## SCARCITY OF WATER.

As might be expected, there is no great variety in the way of provisions; our fare consisted almost solely of bread and "mien" (macaroni). To a great extent the country is treeless, and large patches of it are white all over with salt or potash. Occasionally there are dreary stretches of sand. Thus it would appear as though N. and E. KAN-SUH is likely to ever remain in this poorly populated condition, possessing, as it does, so few attractions for emigrants.

April 9th.—Passed through a small town, where an officer in charge of a small camp would insist upon a couple of his horsemen accompanying us. With some difficulty we succeeded in turning him from his purpose. God is our shield and all-sufficient help.

*Pau-ko-chu*, April 10th.—This town contains a splendid mosque. The country around is almost wholly occupied by Mohammedans. Here, as throughout N. and E. KAN-SUH, the houses are of one story and flat-roofed.

April 12th and 13th.—During these two days we traversed

## A WASTE OF SAND,

dotted over with tufts of the coarsest grass, for forty-two miles. There was no sign of cultivation. Water was extremely scarce, and bitter as a rule. Large quantities of snow are collected in the winter-time and stored in pits, to be converted into drinking-water for use in the summer months. Finding the bitter water very disagreeable to the taste, we asked one of the innkeepers for a little snow, but to no purpose. These pits are securely closed, and are evidently of much value in the estimation of the natives.

Occasionally we passed a hut occupied by one or two soldiers, who are supposed to protect the interests of

travellers. Two criminals' heads hung from a post—a warning to evil-doers. We saw a number of wild deer; lizards of various hues darted across the sand at our approach. We are now only three miles from the Yellow River, and eighty-four miles south of Ning-hsia.

April 13th.—Started to a ferry four-and-a-half miles away, but after tramping for some distance over the sands which here line the river's banks, a heavy downfall of rain compelled us to retrace our steps.

April 14th.—Reached the river, and, in company with a score of passengers, patiently waited for the boat to appear on the scene. For some reason it did not arrive until sunset, and the crossing occupied at least a couple of hours. A faint glimmer of moonlight sufficed for us to find our way to a village three miles from the opposite bank. The next morning my donkey was lame, evidently the result of to-day's experience.

#### NING-HSIA.

*Ning-hsia Fu*, April 27th.—We arrived here on the 17th inst., and were warmly welcomed by Mr. Belcher. Mr. Horobin joined us upon returning from a neighbouring Hien a day or two later. It will be seen our stay here extended over ten days. This includes two LORD's days, upon which we were happy in meeting the few natives brought in through the labours of our dear brethren. Encouraged by this visible "fruit," they daily persevere in telling out the glad message in earnest expectation of seeing others added to their little band of believers. They need our prayers.

We were impressed by a sense of their isolation. A range of mountains, and beyond these the deserts of Mongolia, lies N.W. Pao-t'ao, their nearest station, is some days' journey to the N.E.—the road is a mere track across the sands of the Ordus.

#### A GERMAN WOOL MERCHANT

resides in the neighbourhood, and mails, etc., are usually conveyed to and from Pao-t'ao by him or his men, but their movements are very uncertain. Communication with Lan-chau is even more unsatisfactory.

We were surprised to see much of the land in the immediate vicinity of the city lying uncultivated. There are marshes of considerable size, the home of quite a variety of members of the "feathered tribe." The city itself has suffered immensely at the hands of the Mohammedans, though of recent years improvements have been gradually effected. On the streets there were any number of larks, canaries, and other sweet songsters offered for sale.

April 28th.—Left to-day for Liang-chau. Our nearest route is across the mountains and due west over the sands, but this would entail taking our own camels, tent, provisions, etc. Hence we retraced our steps to the Yellow River, and from there proceeded in a north-westerly direction. Brother Horobin started with us for Lan-chau, so for some days we travelled together.

#### TWO MISFORTUNES

befell us at the outset—my donkey was left behind on account of its lameness, and before we were out of sight of the city our coolie turned lame too, necessitating our placing all the baggage upon the remaining animal.

*Chung-wei*, May 1st.—This is a busy Hien, comparing favourably with Ning-hsia itself. We were interested in seeing hot milk sold in the streets, the price varying according to the quantity of water added. Our coolie, being still very lame, we engaged a Lan-chau cart for himself and the baggage, whilst we retained the pony and a mere handful of bedding, etc.

May 2nd.—One of the most trying days of the whole journey. Directly we left the city we were on the sands,

our route now lying beyond the border of China Proper. We crossed some sand hills extending for nine miles—a most fatiguing business, as our feet sank into the loose sand at every step. I tried it barefoot by way of a change, but half-a-dozen steps sufficed, as the sand was almost scorching. Below rolled the waters of the Yellow River—yellow, indeed, just a tint darker than the sand. Carts, etc., are taken on board boats and towed for some distance along its banks to avoid the climb over these hills.

May 4th.—This morning we were on our way at 3.30 a.m. in anticipation of a long and heavy tramp over the sand. At twenty-four miles we came in sight of some signs of civilisation, and managed to procure a breakfast. Water cost sixty cash (12 cash = ½d.) per bucketful. We generously invested in thirty cash worth for our animals!

After another walk of eighteen miles we reached Ing-p'an-shui—the end of the usual stage. These stopping-places merely cater for travellers. There is

#### NOT A SCRAP OF CIVILISATION

perhaps a yard beyond the doors. We find the inhabitants are themselves supplied with provisions by carters, who regularly bring them stores of flour, peas, etc.

May 5th.—A mile and a half beyond Ing-p'an-shui, the roads from Liang-chau and Lan-chau meet each other, and here we parted with Bro. Horobin for a time. We have much appreciated his company. We passed through a village eighteen miles distant, noted for its salt flats. The mineral is obtained by a very simple process. A hollow is scooped out, and filled with water, which quickly takes the salt into solution. Then as the water evaporates the salt is deposited on the surface of the ground and collected by the natives.

Our course lay to-day for thirty-three miles in a S.W. direction and still over the sands. Again we saw a herd of deer quietly feeding upon the coarse grass. In the evening we reached Hong-shui, a tiny village, and rejoiced to see some signs of cultivation once again. Here coal is obtained from the hills in the neighbourhood.

#### THE GREAT WALL.

Yüin-tun-tsi, May 7th.—Directly after leaving Hong-shui we sighted the Great Wall at our left. We have now been travelling nearly parallel with it for over sixty miles, our road being either to the north or south of it. The larger part is very much broken and of no great height. At distances of about 400 yards from each other are the remains of the towers. They are detached from the Wall itself and on the inner side. Very occasionally we saw some good lengths of solid wall without a break, the best being at Yüin-tun-tsi, a village twenty-seven miles from Liang-chau, where we spend the night. Here the structure is between twenty and twenty-five feet in height, about eight feet broad, whilst the towers are double the height of the Wall. It is in this good condition for at least six miles, and probably continues so for a much longer distance.

#### LIANG-CHAU.

*Liang-chau*, May 8th.—To-day we had the pleasure of joining Mr. and Mrs. Laughton and Mr. Hall at Liang-chau, and owing to their kind welcome were soon made to feel at home. Miss Muir was also here on a visit, hence our party was unusually large for this far-away inland station. Upon entering the city, we were very favourably impressed with it. The streets were particularly busy, and lined with good-sized shops. There were few vacant places, which made the city a contrast to most KAN-SUI towns. We understand that many of the shops are connected with huge warehouses, and that an exterior trade is carried on in various commodities—dried apricots, raisins, etc., are here bought and sold in large quantities.



We remained here ten days with our friends.

May 18th.—We engaged a cart to Lan-chau, and to-day completed twenty-one miles of our homeward journey. In another month's time I hope to see Fung-siang once more.

May 21st.—By the road-side we saw a prayer-machine at work—a kind of wooden cylinder with half-a-dozen characters inscribed upon it. This is turned by water, and, revolving day and night without intermission, is supposed to lay up a large store of merit to the credit of its owner. We

are now travelling along the main road, extending from Peking to Turkestan. Both sides are lined with trees, so forming a splendid avenue, whose shade we fully appreciate.

Lan-chau, May 22nd.—The approach to this city from Liang-chau is a gradual descent to the banks of the Yellow River. Beyond are lofty hills as a background. The walls skirt the river on the opposite side, a fine embankment preserves them from injury in times of flood. To the left, a foreign steam-engine may be seen slowly pumping up a supply of water from the river for one of the Yamen's. A fine bridge of boats crosses the river. Hence the view here presented to the traveller is somewhat picturesque.

#### AT LAN-CHAU

we found both Mr. and Mrs. Graham Brown in residence, together with Miss Graham Brown and Mr. G. W. Hunter. Here our stay, as at the other stations, extended over ten days, thus giving us an opportunity of seeing something of the interesting work in which our friends are engaged.

Mr. Brown recently admitted three or four natives into the Church, and it appears likely that a few others are not far from the Kingdom. Some of these attend regularly for instruction. As for the city people, they are generally ready enough to secure medical assistance from the foreigners, but they are characterised by a cool and ungrateful spirit, and the majority appear particularly apathetic to their spiritual welfare. Still, our friends persevere in face of difficulty and discouragement. We often need to remember their labours in our prayers.

June 2nd.—Our pony became ill whilst at Lan-chau, necessitating our engaging a couple of mules before we could proceed on our journey. We heard that the poor animal died soon after our departure. To-day we left Lan-chau, and accomplished twenty-one miles before evening, which, for mules, is the average distance for one day's journey. We found the country very beautiful. The growing crops of corn, etc., covered the sides of the hills and valleys, often presenting a charming prospect. We were sometimes sorry to turn into our inn.

Ts'in-chau, June 16th.—We joined our friends here

on the 10th inst., praising God for His preserving care by the way. Brother Horobin had arrived here a fortnight earlier. On the following Sunday communion service was held, affording us the pleasure of meeting at the LORD's table with many of the native Christians. Personally, I esteemed this a great pleasure and privilege—perhaps appreciating it the more after my recent experiences. We have lately seen a good deal of desert and waste land, but here was the spiritual desert already beginning to bloom and rejoice. Praise God!

June 17th.—Commenced the last and shortest stage of the journey after parting company with Mr. Easton. I scarcely need add that having travelled with him for these three months, I have acquired a good deal of useful knowledge and experience.

#### BEAUTIFUL SCENERY.

Fung-siang, June 22nd.—Arrived in safety at Fung-siang, the LORD graciously prospering my way to the end. The past few days on the road have been most enjoyable. The mule track leads over hills and through dales which at this time of the year are most beautiful. For the most part the hillsides are profusely wooded, but, to a limited extent, clearings have been effected, and crops of hemp, maize, oats, wheat, potatoes, etc., are raised. Yet some of the dales lie undisturbed by spade and hoe. Amongst the general mass of foliage are lilacs, wild roses, and many other flowering shrubs. Nor is the rippling brook missing, its presence sometimes making travelling a little difficult. Strawberries are plentiful in some parts, and appear to be as much appreciated by the natives as by foreigners.

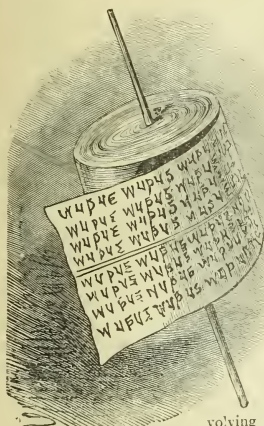
#### THE INNS.

If only the inns compared more favourably with the scenery one might be tempted to take an occasional holiday here; but in summer-time some of these are all but untenable. One evening the numerous uninvited guests were too much for me, and I was glad to avail myself of the shelter of a neighbouring shed for the night!

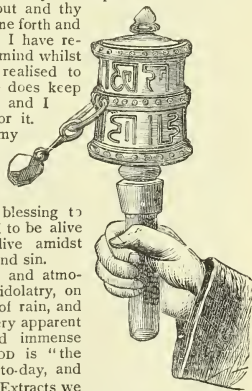
It was delightful to rejoin Mr. and Mrs. Botham, and to find them in good health. They live much in contact with the natives, loving and serving them for CHRIST's sake. Miss Kinahan is here on a visit. It was a pleasure to make her acquaintance.

There is force and beauty in the promise, "THE LORD shall keep thy going out and thy coming in, from this time forth and for evermore." Often I have recalled these words to mind whilst travelling, and have realised to some extent that God does keep and bless His own, and I humbly praise Him for it. May He, too, "keep my coming in," leading me in all "His ways," and daily making me, together with the dear friends here, a blessing to all around. We need to be alive and earnest as we live amidst so much heathenism and sin.

Just now the place and atmosphere seem full of idolatry, on account of the want of rain, and at these times it is very apparent that Satan can wield immense power. But our God is "the same yesterday and to-day, and for ever." [For these Extracts we are indebted to Mr. Bland's father.]



PRAYER-ROLL FOR USE IN PRAYER-CYLINDER.



HAND PRAYER-CYLINDER.

## SHEN-SI PROVINCE.

*Population of Province, 7 millions; Area, 67,400 square miles.*

STATIONS OF THE C.I.M. IN SHEN-SI, WITH DATE OF OPENING, AND NAMES OF MISSIONARIES.

Han-chung, 1879.			ELLIS, Miss FLORENCE	...	1887	SI-GAN PLAIN.		
EASTON, G. F.	...	1875	ELLIS, Miss CLARA	...	1887	Fung-siang Fu (Itinerating).		
EASTON, Mrs. (née Gardner)	...	1881	BOOTH, Miss MARY E.	...	1890	BOTHAM, T. E. S.	...	1885
WILSON, W., M.B., C.M.	...	1882	STEEL, Miss EMMA	...	1890	BOTHAM, Mrs. (née E. A. Barclay)	...	1884
WILSON, Mrs. (née C. S. Goodman)	...	1883	Ch'eng-ku, 1887.			REDFERN, F. A.	...	1887
SOUTHEY, JOHN	...	1891	PEARSE, EDWARD (absent)	...	1876	BLAND, A.	...	1887
SOUTHEY, Mrs.	...	1891	PEARSE, Mrs. (née L. E. Goodman), (absent)	...	1876	LAGERQUIST, W. G.	...	1890
JOHNSON, Miss	...	1887	HUNTLEY, A. H.	...	1887	San-yuen, 1891.		
HOLME, Miss M.	...	1887	HUNTLEY, Mrs. (née Rogers)	...	1888	(Worked from Shan-si by the Swedish brethren.)		
			HUNTLEY, G. A.	...	1889			



THE work of the C.I.M. in this Province lies at present in the southern half, which is itself again subdivided by a chain of mountains running east and west, as will be seen by the little map. North of this chain lies the Si-gan Plain, where itinerant work has for some time been prosecuted; while to its south are the two stations where there are resident workers, Han-chung and Ch'eng-ku. These towns are situated on the River Han, by which they are reached from the Yang-tsi Kiang and the coast. From this latter section we give some very interesting particulars. Dr. Wilson writes regarding thirteen at Han-chung, who confessed CHRIST in baptism, throwing valuable side-lights on their cases from their antecedents and home surroundings.

Mr. A. H. Huntley, writing from Ch'eng-ku to Mr. Pearse, who was formerly in charge of that station, informs him of the progress and present condition of the native Christians there; and Mrs. A. Huntley, gives some recent information as to work in Ch'eng-ku, with a few illustrative incidents. The Misses Ellis were staying at the sanatorium at Pah-ko-shan, the city premises being full, and were visiting and receiving visits from the women. Miss Clara Ellis says, "there is much to discourage in the work, and often we are almost constrained to cry, 'who is sufficient for these things?' . . . The indifference of the people is sometimes most striking, but 'the LORD reigneth.' We have wherewith to be thankful, especially the joy our MASTER gives us in Himself."

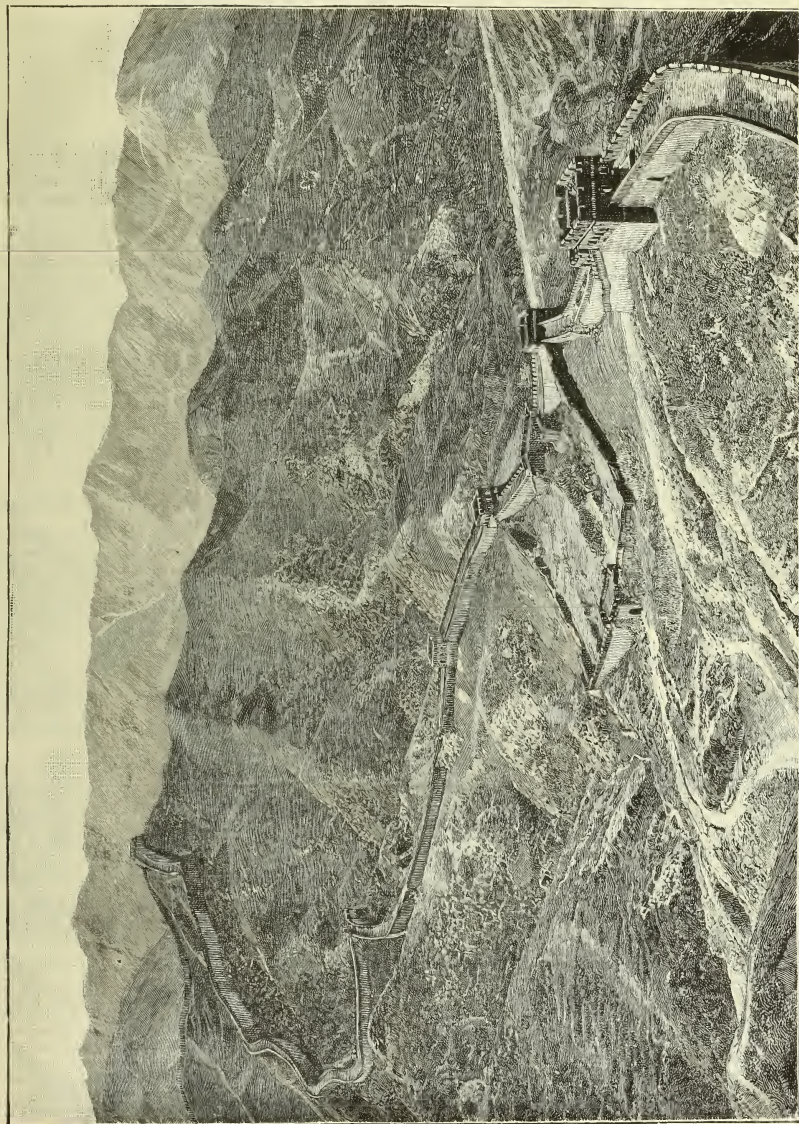
As regards the Si-gan Plain, we are only able to give two brief extracts, but our friends who are engaged in the work there keep steadily at it, "in journeyings often." They make Fung-siang Fu, on the west side of the plain, their headquarters, living there in an inn, as they find this excites less hostility on the part of the officials than renting a house, although to themselves it necessarily entails more discomfort. On the east side of the Plain our Swedish friends, Mr. and Mrs. Folke, had commenced work near San-yuen, being partly attracted thither by the immigrant Christians from SHAN-TUNG mentioned in May last, (page 68). More recently, Mr. Tjader and Mr. Berg have also gone to that part to study and work.

Mr. and Mrs. Botham have made a journey along the lower road to Si-gan, in which they were very much cheered, Mrs. Botham having met with a particularly friendly reception at Mi-hien, where she was entertained for sixteen days by a well-to-do family.

Mr. Redfern had paid a visit with Mr. Bland to the city of Si-gan from which he returned much encouraged. He says, "After staying in the city three weeks, and going in and out among the people, one can only praise the LORD for the marked change in the attitude of the people towards us. It was quite rare to hear the epithet 'foreign devil'; on the contrary, the majority of the men acted in a most friendly way, and we soon felt as much at home there as at Fung-siang."

C. T. F.





THE GREAT WALL OF CHINA.—See pages 31 and 32.

## New Converts at Han-chung Fu.

INTERESTING PARTICULARS FROM THEIR HISTORY.

BY WILLIAM WILSON, M.B., C.M.

SUNDAY, April 4th.—This was a day of joy great to us as a band of workers, and perhaps not less so to our native brethren and sisters already belonging to the church here; for once more we met together as a whole church to receive by baptism a number who for a varying length of time, in no case less than one year, had been showing their interest in the Truth by regularly meeting with us Sunday by Sunday to worship God.

Mr. Easton, on this occasion was only able to be with us in spirit, as a fortnight previously he had started on his four or five months' journey, visiting the far-scattered mission stations in this and the province of KAN-SUH.

Previous to his leaving, we had held a church meeting, before which the candidates were brought one by one, that all might be able to judge as to the reality of their profession, and the sufficiency of their acquaintance with the leading facts of the Gospel. At this meeting

TWELVE WERE ACCEPTED,

and two weeks subsequently was arranged as the date for their baptism.

The day commenced with heavy rain, but spite of this, we had a good attendance in the morning. It cleared up in the afternoon, and we were thankful not to have to defer to another Sunday the joyous event we had been looking forward to. The baptisms took place in the open air, and as many of the candidates were old people, we were dependent on fine weather.

After a brief service in the chapel, when the solemn reality of such a public profession of faith in CHRIST, and the life-long character of the allegiance therein set forth were dwelt upon, we all adjourned to the open air, and seated around the baptistry joined in the hymn, "Oh, happy day that fixed my choice." Then, one by one, the thirteen were baptised, Sie Ta-ko, my hospital assistant, helping. He has been over

TEN YEARS ON THE LORD'S SIDE.

The mere mention of the names would be of no interest, but I thought a few words about each might be of real value to friends at home, as enabling them in some measure to understand the circumstances and peculiar surroundings of those who, in the midst of heathenism, are from all parts of China being brought by one instrumentality or another out of darkness into God's marvellous light. I will mention them in the order in which they were received.

1. Wei Ta-yie, an old man between sixty and seventy, who has for five or six years been one of our servants at the hospital. Living in a mission household, he has had, of course, better opportunities than many of knowing what it really means to be a Christian, and for some time we have been greatly cheered to see the reality of his faith. Little knowing that any one would overhear, we have been rejoiced to hear him in his own room pleading at the throne of grace, of which up to sixty years of age he was in total ignorance. When we were visited with the influenza epidemic he had it very severely, and we all feared he would not get through. He himself, thinking his days were numbered, was unwilling to go home to his sons, knowing that in case of his death they would bury him with all the idolatrous rites common to the heathen.

So he went to a near neighbour, specifying that he wanted to be buried as a follower of the LORD JESUS.

May he long be spared, not only to be *buried* as a Christian when the time comes, but in the meantime to *live* for the LORD!

2 and 3. Liang Ta-yie and Liang Ur-yie, two brothers, also between sixty and seventy. These, together with two old women mentioned below and an old man received several months ago, are the direct result of the preaching at a great annual heathen festival fifteen months ago. The great temple is not far from the chapel, and is attended by thousands during a three day's festival, held during the first month of the Chinese year. For years we have been accustomed during these three days to have preaching all day in the chapel and the chapel grounds for the men, and in Mr. Easton's courtyard for the women; and these places are crowded all day with men and women on their way to and from the Temple. It was on such an occasion that these two old men first heard the Truth, and ever since they have cast in their lot with the Christians,

REMOVED EVERYTHING IDOLATROUS

from their house, and are whole-hearted in their desire to live the remainder of their days for the LORD.

4. Chang, a youth about eighteen. He has been more or less familiar with the Truth for a long time, his mother having been a Christian for several years. Her father is a fortune-teller, who never comes near us, knowing that if he were to be a Christian his craft would be in danger. He has more than once confessed that he knows it is all false, but his only answer is that he must make a living. Probably mentally he knows the Gospel to be true, but as yet the heart knows absolutely nothing of the love of CHRIST which could make him say, "I count all things but loss, for the excellency of the knowledge of CHRIST JESUS my LORD."

This boy's paternal grandfather of eighty-four has lately cheered us much. He has been

OPPOSED TO THE GOSPEL

or years, never coming near us; but the last six or eight months he has rarely missed a Sunday, has destroyed his idols, and shows real interest in the Truth. The great difficulty in his case is his great deafness, and this is only partially made up for by the fact that he can read, and does read, the Testament. It will be a great joy if next baptism he can be received.

The boy, though long more or less familiar with the Truth, owes his conversion, as in the case of the next two boys, to the boys' school Mr. Easton has carried on during the last twelve months.

5. Li Ch'ang-seng, a boy about fourteen, who first heard the Gospel about fifteen months ago, when he was living as a patient in the hospital for a couple of months with a broken leg. He learnt by heart quite a number of hymns, and both he and his mother, who lived with us to take care of him, began to show interest in the Truth, which in the boy's case was brought to fruition in Mr. Easton's school, and in his mother's case during the time between then and now, in which she has been a regular attendant on Sundays.

6. Li, another boy, about eighteen, belonging to the school.



Both his parents are Christians, the mother first being led to the Truth through being persuaded by another woman to attend a week-day women's meeting conducted by my wife. It was not until some time after her conversion that her husband was led to the Truth. The boy is engaged to a Christian girl, baptised on the same day. (No. 13.)

7. Mrs. Liang, age sixty-three, the wife of one of the two brothers already mentioned. Though interested in the Truth only about a year, she shows great intelligence, and is very zealous in coming to the Sunday services, and also to the women's week-day class. It was very cheering thus on one day to receive three members of one family, all over sixty years of age.

8. Mrs. Hu, seventy-eight years of age, has for two or three years been attending Mrs. Easton's women's class, and, in spite of her seventy-five or

#### SEVENTY-SIX YEARS OF HEATHEN DARKNESS

and superstition, she seems very bright and clear in her comprehension of the Gospel.

9. Mrs. Hsieh, sixty years of age, has been attending the Sunday services and a week-day women's class for over a year. It was her husband who, with the two brothers Liang (2 and 3), fifteen months ago, on his return from the heathen festival mentioned above, stopped, as he probably thought at the time, just for a few minutes to see what was the cause of the crowd in the chapel grounds. Mr. Easton preaching in the open air attracted his curiosity, and though hearing the Gospel for the first time he was so convicted of its truth that, after listening for an hour or so, and asking intelligent questions, he went straight home with the resolve to put away idolatry for ever. On reaching home, to his wife's dismay, he at once began taking down the usual idolatrous inscriptions which are seen in every heathen home.

About six months later he was baptised. At one time since his conversion he was in great pecuniary want, and his wife wanted to go and ask help from the missionaries; but he stoutly forbade her, saying that for sixty years he had worshipped false gods and had never asked help of anyone, and he was not going to do so now that he was a follower of the LORD.

10. Mrs. Ku, about thirty-five, is the married daughter of a couple who have been connected with the church four or five years. Her younger brother, a very bright boy in the school, was also received a year or more ago. This woman in her family's heathen days was regarded as

#### A SPIRITUALISTIC MEDIUM.

Men and women are to be found all over China who are consulted as mediums. In some cases doubtless, it is fictitious, but in many they are undoubtedly inspired with supernatural knowledge by the evil one.

11.—Mrs. Li, aged about thirty-five, daughter of Ch'en Taniang, one of the oldest members in the Church—oldest in the double sense, having been one of the firstfruits of the work in Han-chung more than ten years ago, and old also as to actual age. She has long been enfeebled in body with sickness, longing "to depart, and to be with CHRIST," and yet it must have been a joy to her to have been spared long enough to witness on that day the baptism of her daughter and grand-daughter,

Mr. Redfern writes from Han-chung on June 23rd: "I have now been in Han-chung over three months, and profited not a little, I trust, through coming in contact with the native Christians. Some of them are very bright, and it is indeed a joy to have fellowship with them. Others do not seem to make much progress, and then there are a few who are cold. However, to me, coming from the Si-

12.—Mrs. Chao. Our first acquaintance with Mrs. Chao was one morning in the dispensary three or four years ago when she and her daughter came in leading between them her husband, stone blind with double cataract. A successful operation restored to him his natural sight so that he could read large print. The first day we were able to remove the bandage; after the operation his delight found expression in the exclamation, "Thank Heaven, thank Earth, I can see." The poor man never got beyond this heathen conception of the unseen Power above—and spiritual sight did not follow his restoration of physical sight. His wife, however, has never ceased to attend the services, and she has attained the better blessing—the light of life from Him who came to give light to them that sit in darkness and in the shadow of death.

#### THE THIRD GENERATION CONFESSING CHRIST.

13.—Ch'en Hwei-hsiang, grand-daughter of the old woman mentioned (under eleven) and daughter of one who over a year ago went to the better land. She has had all the advantages of being for several years in the girls' school, so it was no surprise to hear how thoroughly she was able to reply to all the questions asked by one and another when she was brought before the Church-meeting for examination.

This completes the brief story of these thirteen new members, and in looking again over the list it is interesting and encouraging to note a few facts.

(1.) The list is made up of very different ages, from the old woman only two years under eighty down to the youngest of the boys, about fourteen. Three old men, three boys, three old women, three middle-aged women, and a girl.

(2.) Then again, it is encouraging to note how the list illustrates

#### THE VARIOUS AGENCIES

the LORD is willing to bless in carrying forward His work.

(a.) The public preaching of CHRIST to a promiscuous crowd of heathen, mostly, if not all, attracted merely by curiosity.

(b.) The steady week by week teaching in the various classes for women conducted by the lady members of the Mission.

(c.) The daily round of precept and example by which the Truth is sought to be brought home to the young both in the girls' and boys' schools.

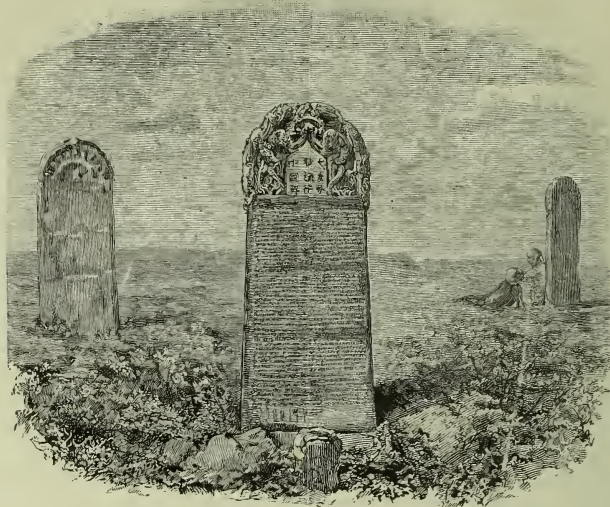
(d.) The hospital and medical work, daily bringing us in contact with those who come merely for healing of the body, but who then hear of the deeper malady of our nature, which the Great Physician alone can heal.

And, lastly, we may indeed mention the Christian lives of those converted witnessing, often unconsciously, for the LORD whom they have learned to love.

Perhaps some who read this may decide to regularly pray individually for these thirteen, who we must ever remember are in most cases surrounded by all the debasing customs of heathenism, in the very midst of which they are called to live. Pray that the LORD will keep them from the evil around, and from coldness of heart within, and use them as lights in the midst of the dense darkness, indifference, and ignorance around them.

gan Plain, it is a privilege to meet with brothers in CHRIST among the natives, and I thank GOD for permitting me to be here during Mr. Easton's visit to KAN-SUH.

"At Shih-pa-li-pu (the out-station) a large house has been rented on the street and turned into a chapel. Being as to position better than the old one, we are hoping to get more people to the services."



## The Nestorian Tablet.

MR. C. F. HOGG supplies the following description of the Nestorian Tablet which stands outside the west gate of Si-gan, SHEN-SI. It enunciates all the leading doctrines of Christianity, and is a most important standing witness in favour of the Truth. The above engraving is from a photograph by a Cantonese photographer, aided by a sketch taken by Mrs. Hogg.

The tablet, which was erected A.D. 780-781, is the only relic of the Nestorian Christian Church in the Empire which has yet been discovered. A translation of the inscription is given in William's "Middle Kingdom." Just under the carving and above the upper character of the central of the three rows of larger characters there is a lightly-cut cross surrounded by many flourishes. The stone is whole, is of an ordinary grey colour and sonorous, responding with a bell-like sound on being struck sharply. It is supported on the back of a half-buried tortoise, the head of which appears in the picture. The dimensions are : Height of face measured from tortoise back to bottom of

carving at the side (not including the large characters), 75 ins. ; height of carving from top of the main slab, 28 ins. ; breadth, 37 ins. ; thickness, 11½ ins. It stands facing an old, half-ruined Buddhist temple on the south of the road, a mile and a half from the west gate and half a mile from the suburb. Its surroundings are not interesting ; the country is flat, well-cultivated, and very fertile ; only weed and stone-covered banks, and the remains of a mud wall enclose it and hide it from the road, though even were it visible, there is nothing by which a passer-by could distinguish it from the hundreds of other stones that are to be found in this district.

## How the Converts Progress.

FROM ALBERT H. HUNTLEY.

[The following extracts from a private letter to Mr. Pearse throw light on the lives of the native Christians.]

CH'ENG-KU, August 10th.—We have much to thank God for here. In the first quarter of the year we baptised three men ; and a few Sundays ago we again had the pleasure of baptising ten men. There are a few women ready, but my wife being away at the Fu (City), their

baptism was not convenient. Our present number of communicants is fifty-nine.

P'an Hsiao-tah, the youth from P'an-kia, is excluded for general bad conduct, the beginning of which was more than a year ago. I am again very sorry at this exclusion,

but we really could not help it, having tried all means to restore him after suspending him from the Lord's Table.

The older members are going on very nicely, and on the whole give us much joy. Chang, the carpenter, and wife are the most spiritual in the church. They have had a very severe tussle with the enemy, but each time they have come out the brighter. Mr. Ho is at present all nice, but we have to be very careful and patient with him. He needs our prayers that he may have more of the Spirit. We have not yet received his wife.

Liu, the greengrocer, is very real. There is no nonsense about him. It is nice to hear him and Chang, the carpenter, after Sunday services exhorting the new-comers. Liu, the stonemason, speaks better, and gives great promise. He is very sincere, but needs prayer for his weak points. His poor wife is but slowly progressing in the spiritual life, if she ever entered it. Her temper is a bitter foe, and she alone cannot conquer. I have told her she cannot be received until she is reconciled to her mother-in-law, now a Christian. Mr. Chang, has been very zealous and

#### A REAL HELPER.

His wife and son are a trial to him. The former has grown so cold, and prefers to stay at home to coming to worship. We look for her return to her first love. God has been teaching her through illness.

The men Chen and Wang from outside the great-west gate are about the same, going on steadily. Old Mrs. Tsen is still as bright as ever, always ready to help and very zealous. Chen the draper was baptised after you left; you remember how hard it was for him to win his wife. He is going on splendidly, thank God, and every other week holds services at his own house, where he has, at his own expense, put up a shed. His wife is a jewel! His son and grandson were baptised last time. Mr. Lan, my teacher, is lacking the HOLY SPIRIT to make him a real helper. As to his convictions there is no doubt, but the usual Chinese indifference makes him a great contrast to Chang the carpenter. We thank God for Lan, however, and take courage. God can polish him and make him a vessel unto honour.

Hsiang the blind man is very much the same. I told you of all the troubles his wife had caused him and how she had left him; also of her exclusion. He is still trusting. Chang the basketmaker, the man whom you baptised in the river, goes on well. We hope for his old mother whom I have been to see. He is very zealous in preaching, I believe, when he is away from us.

Mr. Chang's sister and blind elder brother do not seem

to progress. O that they might grow! The same might be said of Mr. Yu and old Mrs. Tsiang. The latter we have baptised and do not regret it; she is very dull, yet the Lord knows. Yuen the carpenter (a reclaimed opium-smoker) and wife are very bright at times. Sometimes he gives us grave anxiety, but we keep praying for him.

Thank God for them all, and praise Him for the after-fruit. Last ordinance 45 sat down—all natives—such a happy time. The Sunday services are generally full, usually between 150 and 200 people in the morning and about 50 in the afternoon. Then we have a good meeting in the book-shop at night.

Yang Hien, the next city, twenty miles down the river, is very hard to work, but there are signs of blessing. We want the help of ladies very badly. Pan-kia-hang, a village five miles away, is still the same—the numbers do not increase. The services are discontinued and the Christians either come to the city or go to Ch'en the draper's. Old Pan found the services would not succeed there. I am so sorry, but perhaps God will open other places.

The Romanists are going on very rapidly. Eight men and seven sisters landed about six months ago, all for this district. Pen is engaged by them at 3000 cash a month (9s. or 10s.) He has taken several promising candidates, but not one member.

Sept. 10th.—Our Sunday and week-day services are keeping up very nicely, and we have much encouragement. On Sunday last, September 5th, a Mr. and Mrs. Wang brought their paper idols to burn at our morning service. We have now

#### OVER FIFTY ENQUIRERS,

including some who have been with us constantly for three years or more and whom we yet hesitate about receiving.

My brother and I have lately been invited to the yamen, and also to the house of the wealthiest man in the city, to attend to the sick. We have presented the New Testament for a witness, and now we have an opportunity of making known its precious doctrines.

I am glad that you favour the idea of sending two sisters to assist my dear wife. To see so many going through without any help for us, has been a trial of our faith. We pray God to guide you, dear Mr. Taylor, in sending two after His own heart, who will be ready and willing to devote themselves very largely to country work, where we have groups of women waiting to be taught and where there is much promise for a good harvest. At present my wife is slowly taking up her work, but it is so little that she can do because of great weakness.

## The Dark and the Bright.—A Contrast.

FROM MRS. A. H. HUNTLEY.

CHENG-KU.—In the midst of cause for sorrow and disappointment, on account of the worldly-mindedness of some Christians, and falling back of enquirers, we have much reason for praising the Lord, and many signs of the working of the HOLY SPIRIT. We have confidence that in His own time, and way, He will bring in "the other sheep" of this district. Owing to physical weakness, I have been able to do but little outside my regular classes lately, but have been much encouraged when able to do a little.

On November 2nd in company with three or four female Christians, I went to a periodical idol festival,—the occasion on which the "Ch'en-wang lao-yie" (the idol

which is supposed to control the spiritual affairs of the city) is taken from its place in the temple, seated in a Mandarin's sedan, and with much pomp paraded through the streets to a slightly elevated plot of ground outside the city. There a tent is erected, and hundreds of women from the country round come to worship this wooden image.

Shortly after the procession passed, we went, taking a good supply of tracts, etc. When we arrived, a number of women had gathered, and were busy burning incense and paper, prostrating themselves on mats in front of the idol. We invited them to come and sit down with us, and many promised that when they had finished worshipping they would come.



In a short time we had a crowd, and succeeded in getting the women seated on the grass so as to keep the men at a distance. Until late in the afternoon a quiet, attentive crowd of women heard the Gospel simply told by us in turn, varied by the reading of tracts and short portions of Scriptures by a little Christian girl who reads the character well.

We felt the presence and help of the LORD, and doubt not but that His HOLY SPIRIT was working in some of those hearts which idolatry could not satisfy. Perhaps this was realized more clearly by the devil, for he saw it necessary to try and stop this intrusion on his territory.

Whilst one of the Christians was speaking, a boy dressed in yellow calico, and a hideous mask, suddenly jumped into the little space in front of us, and holding out a large book asked for money, which of course, as it was for idolatry, I refused to give. He then made a mark on the book with a red pencil, which I understood was intended as

#### A HORRIBLE CURSE.

The heathen women were much frightened, and an evidently organized crush was made by men on the outer edge of the crowd. One dear old Christian woman was knocked quite down, and in danger of being trodden upon.

To do any more work was impossible, my old woman servant dragged desperately at my sleeve, begging me to hurry away. With difficulty I succeeded in getting her to walk slowly and calmly as we left the place, followed by a crowd of hooting men and boys to the city gate.

We have had no open opposition in this place, and probably this little affair was a get up of the priests, because their craft was endangered. We rejoice in the certainty that He who is for us, is more than all they that be against us.

A somewhat different experience during the last three days has gladdened us and filled our hearts with gratitude and praise to God for what He has done.

On Saturday Mr. Huntley and I went to the house of a Christian family named "Ch'en," living about 3½ miles from Ch'eng-ku. These people were formerly, and for many years, strict vegetarians and worshippers of Buddha, now they are leading consistent Christian lives, and their home is a standing witness to the fact of their having turned from idols to the Living God. Over the front entrance are the three characters for "Good-Tidings Hall," and on the two doors are written: "If a man love Me, he will keep My words," and "If ye shall ask any thing in My Name, I will do it." On the portals of an inner door is written, "I formerly worshipped idols, and committed great sin; but now I trust in Jesus, and my sins are remitted."

As they have no room large enough for services, which are held there on alternate Sundays, they have, entirely at their own expense (they are far from being rich), erected

a tent or shed in the yard, under which about a hundred persons can sit. A tree serves for seats at the back, and under the eaves bundles of straw are laid to make up for insufficiency of forms.

On Saturday evening, several Christians from distant country places arrived; and at dark Mr. Huntley exhibited, to about a hundred people, besides a number of children, some magic-lantern scenes, illustrating the life of our LORD JESUS, with short explanatory addresses from Mr. Ch'en and Mr. Huntley.

Early on Sunday morning people began to arrive. The weather was cold and misty; yet a Christian woman, over sixty years of age, walked nine miles to attend the service (not attracted by our presence, for she did not know we were expected), and at its close starting off, on her tiny feet for the return nine miles, without any refreshment beyond a cup of tea! How many Christian women in England would do this?

About eighty people attended the morning service; and directly after the mid day meal they commenced to gather again, not dispersing until nearly dark. By far the greater number doubtless came merely from curiosity, with no desire whatever for the Gospel; but, praise the LORD, some showed a spirit of enquiry!

One woman, named Ts'ai, who has been an enquirer for some little time, and lives in the same village, told us with joy that her husband, who recently burnt her books and threatened, if she came to the services

#### TO CUT OFF HER FEET,

had now consented to her coming. Praise God, this little band of followers of JESUS has not only stood firm in the midst of persecution, but has also withstood the stream of false reports as to our doings, which is constantly reaching them! We were surprised to hear how the devil has really out-done himself in this direction.

One of the specially interesting cases at the afternoon meeting was a Mrs. Lan, an earnest idolater, with whom we were in personal conversation until dark. In the evening, sitting round the coke fire, we were talking of the day's doings, and the little company of eight disciples engaged to remember this woman in prayer every day, until the LORD brings her to Himself.

We were intending to return home at daylight on Monday morning, but our kind friends were up before us, and insisted upon preparing a good meal. On thanking Mr. Ch'en for his kindness, and the expense he had been at in entertaining so many, he replied, "You have come 12,000 miles to tell us of JESUS; I cannot do that, but I want to do what I can for Him." I mentioned to Mrs. Ch'en that "the LORD would reward her." Her reply was, "We are rewarded if souls are saved."

We crave the prayers of friends at home for these feeble lights shining in the dense darkness of the heart of China; and for ourselves, that we may "be found faithful."

## The Work in the Si-gan Plain.

FROM A. BLAND.

FUNG-SIANG, Sept. 10th.—To-morrow (D.V.) I leave for the K'ien-chau and San-yuen districts, and hope to be busily and happily engaged in scattering the good seed of the kingdom.

Brothers Botham and Redfern, returned here a few days ago, and they greatly cheered us with their report of the land. The attention of the country people to the preach-

ing of the Gospel was very encouraging. We ask for a continuance of your prayers for the work here. No doubt the enemy will follow up the preaching by seeking to sow a plentiful harvest of tares.

CHRIST is the power and the wisdom of GOD. This truth is a great help to me in commencing another preaching tour. May He graciously work by us, for His Own glory.



FROM W. G. LAGERQUIST.

FUNG-SIANG, August 29th.—My loving FATHER has at last brought me to my destination, well in soul and body, praise His Name! We arrived here on the 4th of this month. We left Kin-tsi'ih-kwan on the 18th of July, and arrived at Si-gan on the 30th, after a lovely trip through the mountains. We had a very good journey, except that one of the mules stepped too close to the edge of the road, and she and the load went down into a cornfield from twenty to twenty-five feet below. The wonder was that the mule did not get hurt!

Another day we got into a heavy rain-storm. We had heard a great deal about these storms. We found that one was quite sufficient to satisfy us as to their reality! We had about two hours of it before we could get into shelter from the fury of the wind and torrents of water which swept about us. At last we found an old hut with a leaking roof and wet floor. We put our wet bedding on our luggage and spread oil-cloth over us, and thus we slept, and are none the worse for our dripping beds.

About four and a half miles from Fung-siang, we met our brethren Botham and Redfern, who were starting for an itinerating tour, but turned and came back with us to the city. They were surprised to see us, as their mail for the

last thirty days is lying in the Si-gan post-office; but I need not add that they were very pleased, and gave us a hearty welcome.

Arriving at our head-quarters at Fung-siang, we were welcomed by Mr. Bland, who was holding the fort and receiving guests in the shop. We had soon taken in the whole of our premises—two rooms and a kitchen—and I find them to be far better than I expected. The rooms had been done up a bit, and the variety of texts on the walls made them look so home-like. It was very sweet to meet those who love and serve the same LORD JESUS.

On August 8th our brethren Ridley and Rijnhart bade us farewell, and started for Lan-chau; and on the 11th brothers Botham and Redfern started afresh on the tour from which they returned when they met us. This leaves brother Bland and myself alone, but the LORD is with us.

I am delighted with this place and the work here, and only long for the time when I shall be able to go forth telling the story of JESUS and His love to these people. I am glad that He has helped me, so that I am able to speak a few words for Him. My heart is full of gratitude to Him for answering in many prayers in regard to my sphere of labour.

## GENERAL.

### The Opium Question.

BY B. BROOMHALL.

IN answer to prayer, the Opium Question, which in the January number of "Regions Beyond" is rightly described as "*the most pressing missionary question of to-day*," is commanding the attention of Christian men and women as never before in all the long years of its terrible history.

More than fifty years ago there were godly men of intelligence and discernment who saw the iniquity of the course taken by the British Government in this matter. The following extract from a letter written on the 13th of March, 1840, by Joseph Pease, is an interesting proof of this:—

"MY DEAR FRIEND, JOSEPH STURGE—

"I am glad the concern which has for some time burthened my mind has arrested thine—the wicked war now waged against China. We have no quarrel with the Chinese but on this Opium question! We are going to fight the Chinese for the right of poisoning them! That is the truth of the matter."

From that day to this there have never been wanting a few earnest and able men to protest against the evil thing that was being done in the name of England, and to their lasting honour be it said, the men who from the first until now have most persistently laboured for the suppression of the Opium trade have for the most part been members of the Society of Friends.

But, alas! the people of England, generally, have been ignorant of the true character of this abominable trade, and the words of our beloved friend, Mr. Spurgeon (whose removal from our midst is to so many of us a deep personal sorrow), were all too true.

"We do not believe that one person in ten really knows what the Opium scandal is. They know that there is something or other not quite as it should be, and that is all. Our Indian finances are fed by the providing for the indulgence of one of the most degrading vices into which men can fall."

Thanks be to God! this ignorance has now to a large

extent been dispelled, and tens of thousands, recognising the vastness of the Opium curse, are uniting in prayerful co-operation for its suppression.

The important Anti-Opium Convention held in London last March, characterised by such a remarkable manifestation of the spirit of prayer, was swiftly followed by a vote in the House of Commons pronouncing the Opium trade "morally indefensible."

The moral effect of this vote was unspeakably great; it startled both the British Government and the Government of India, and at once lifted the question from the region of despised fanaticism to the level of the foremost questions of the day.

Other manifestations of opinion have since followed which show that henceforth no Government can afford to trifle with the question. Among these may be mentioned:—

(i.) The remarkable Memorial to Lord Salisbury, signed by 1,500 Wesleyan ministers, urging the abolition of the growth and manufacture of Opium in India; and,

(ii.) The yet more remarkable declaration signed by more than 5,000 medical men of the United Kingdom in the following terms:

"WE ARE OF OPINION—

"1. That the habit of Opium smoking or of Opium eating is morally and physically debasing.

"2. That the unrestrained sale of such a drug as Opium is immediately associated with many and grave dangers to the well-being of the people of India.

"3. That the drug, Opium, ought in India, as in England, to be classed and sold as a poison, and be purchasable from chemists only.

"4. That the Government of India should prohibit the growth of the poppy and the manufacture and sale of Opium, except as required for medical purposes."

After such a declaration it will not be so easy for half-a-dozen men on the strength of their past connection with India to persuade the public of this country that Opium smoking is not injurious.

In many large towns throughout the Kingdom influential meetings have been held, from which Memorials to the Government have been sent; but special mention must be made of the three days of prayer held at Exeter Hall on the 8th, 9th and 10th of February, 1892.

The subjects for confession, supplication, and thanksgiving during these days, as particularised in the Programme given as an inset in our last number, very impressively show the importance of the question in its relation to God, to His people, to missionary effort, and to the millions of Asia.

The widespread circulation of the printed list of subjects, enabled many throughout the country to unite in prayer with those gathered in Exeter Hall; and we may not doubt that these days of prayer will be speedily followed by some further striking advance towards the attainment of the end desired.

Till complete victory is granted, let as many as read these lines make daily mention of this matter.

If it be asked what we mean by victory, our answer is:

(i.) *The total and immediate prohibition of the growth and manufacture of Opium in our Indian Empire, except for medicinal purposes.*

C. H. SPURGEON.—With much sorrow we chronicle the departure of this faithful servant of CHRIST. He was a warm friend of the Mission, and many-a-time gave a hearty welcome and spoke a cheering word to our out-going parties at the Monday evening prayer-meeting at the Tabernacle. The Council have, on behalf of the Mission, conveyed their deep sympathy to Mrs. Spurgeon in her irreparable loss. We may not again see his like—a verit-

It cannot be too widely known that the Opium now manufactured by our Indian Government on such a vast scale, is not for medicinal purposes, but is expressly prepared in a form to provide as Mr. Spurgeon truly said, "for the indulgence of one of the most degrading vices into which men can fall." Short of the prohibition of the growth, neither the improper use of Opium in India, nor the export therefrom can be prevented.

(ii.) *The sale of Opium in India under such restrictions as shall ensure for the people of India, safeguards against its improper use, similar to those provided for the protection of the people of Great Britain.*

Under the existing arrangements, Opium in dangerous quantities may be purchased with the greatest facility.

The reasonableness of these demands on the part of the Anti-Opium party may surprise many; but by their concession more, we believe, will be done to promote the Evangelisation of China, and India, than by the sending out of a thousand missionaries. By thus putting away a fearful sin against God, and against our fellow men, a great stumbling block and cause of reproach would be removed; and we might with more confidence expect the blessing of God to rest upon the work of the missionaries, when those who send them have cleansed their hands from the iniquities which, to the utter ruin of countless multitudes, have been, and are being, wrought in their name.

able Great-heart, whose high honour it was to help many a soul to the house Beautiful—a Valiant-for-truth, who so well knew how to wield the keen "Jerusalem blade," fighting bravely for his LORD. We should earnestly pray that God would graciously raise up many men like-minded "earnestly to contend for the Faith," and especially one to fill, as far as may be, the great gap in the front rank.—  
"Whose faith follow." C. T. F.

## Personalia.

"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."

### DEPARTURES.

Mr. Stevenson left, as anticipated, by the French Mail on February 5th from London. He is due in Shanghai on March 14th.

Mr. and Mrs. Cardwell sailed from London on February 18th on their return to Shanghai, where they should arrive on April 2nd. They change at Colombo from the *Balaarat* to the *Malua*.

We would ask that the above three friends may be remembered in prayer, that they may be taken over in safety, and in re-entering their respective spheres of service may be greatly helped and blessed of God.

### ARRIVALS.

In China.—The *Ravena*, with Misses Aspdon, Darrington, Marchbank, and Whitaker, arrived at Shanghai on February 6th. Miss Morrow, who arrived in Shanghai on November 12th, with Mr. and Mrs. Orr-Ewing, has joined the Mission as an Associate.

Mrs. Cameron was regaining strength after her long illness referred to in December. It is probable, however, that she may need to come home.

Misses Fairley and Hilbold had proceeded from Shanghai to Chefoo to undertake the work in the Girls' School for which they had gone out.

Mr. Gulston has benefited by a change to Lao-ho-keo, and was anticipating a change home in the early spring.

Mr. Maurice Harrison has resigned his connection with the Mission.

Mrs. Nicoll, we were sorry to hear by last mail, had influenza, accompanied with high fever.

Mr. and Mrs. Arthur Polhill-Turner had reached Shanghai from Si-chu'EN, and may be expected in England about the end of February.

Mr. Pollard, of the Bible Christian Mission, a C.I.M. Associate, was married on December 10th at the British Consulate, Chung-king to Miss Hainge. Mr. and Mrs. Pollard were proceeding to Chau-tung Fu, their station in YUN-NAN.

Miss Riggs has gone to Tai-yuen Fu, SHAN-SI.  
Miss S. Storhaug, from Norway, reached Shanghai in a very feeble condition, having suffered much on the voyage.

Miss Tanner's condition had been causing some anxiety, as she had been steadily losing strength. More recently, however, consequent on the discharge of an abscess at the injured elbow, which had much relieved her, she was doing better.

Miss Annie Taylor reached her destination in KAN-SU on August 20th. Misses Query and Rayer are to reside and work with her.

Mrs. Thorne has reached Chung-king en route for England. Miss Emmeline Turner's destination in HO-NAN is Chau-ki-ko, where she and Misses Lucas and Lloyd from Australia will reside together on the opposite side of the river from Mr. and Mrs. Coulthard. Miss Guinness may join them later on, making that her headquarters while she visits the surrounding villages.

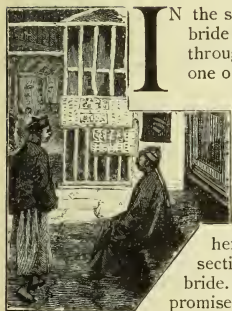
# CHINA'S MILLIONS.

## Thoughts on the Song of Solomon.

By J. HUDSON TAYLOR.

V.—FRUITS OF RECOGNISED UNION.

Cant. vi. 11—viii. 4.



IN the second and fourth sections of this book we found the communion of the bride broken; in the former by backsliding into worldliness, and in the latter through slothful ease and self-satisfaction. The present section like the third is one of unbroken communion. It is opened by the words of the bride—

“I went down into the garden of nuts,  
To see the green plants of the valley,  
To see whether the vine budded,  
And the pomegranates were in flower.  
Or ever I was aware, my soul set me  
Among the chariots of my willing people.”

As in the commencement of section iii, the bride, in unbroken communion with her LORD, was present though unmentioned until she made her presence evident by her address to the daughters of Zion; so in this section the presence of the KING is un-noted until He Himself addresses His bride. But she is one with her LORD as she engages in His service! His promise, “Lo, I am with you alway,” is ever fulfilled to her; and He has no more to woo her to arise and come away; to tell her that His “head is filled with dew,” His “locks with the drops of the night;” or to urge her if she love Him to feed His sheep and care for His lambs. Herself His garden, she does not forget to tend it, nor keep the vineyards of others while her own is neglected. *With* Him as well as *for* Him, she goes to the garden of nuts. So thorough is the union between them that many commentators have felt difficulty in deciding whether the bride or the Bridegroom was the speaker, and really it is a point of little moment; for as we have said, both were there, and of one mind; yet we believe we are right in attributing these words to the bride, as she is the one addressed by the Daughters of Jerusalem, and the one who speaks to them in reply.

The bride and Bridegroom appear to have been discovered by their willing people while thus engaged in the happy fellowship of fruitful service, and the bride, or ever she was aware, found herself seated among the chariots of her people—*her* people as well as *His*.

The Daughters of Jerusalem would fain call her back—

“Return, return, O Shulamite;  
Return, return, that we may look upon thee.”

There is no question now as to who she is, nor why her Beloved is more than another beloved: He is recognised as King Solomon, and to her is given the same name, only in its feminine form (Shulamite).

Some have seen in these words, “Return, return,” an indication of the rapture of the Church; and explain some parts of the subsequent context, which appear inconsistent with this view, as resumptive rather than progressive. Interesting as is this thought, and well as it would explain the absence of *reference* to the KING in the preceding verses, we are not inclined to accept it; but look on the whole song as progressive, and its last words as being equivalent to the closing words of the Book

of Revelation, "Surely I come quickly ; Amen. Even so, come, LORD JESUS." We do not therefore look upon the departure of the bride from her garden as being other than temporary.

The bride replies to the Daughters of Jerusalem—

"Why will ye look upon the Shulammite?"

or, as in the Authorised Version,

"What will ye see in the Shulamite?"

In the presence of the KING, she cannot conceive why any attention should be paid to her. As Moses, coming down from the mount, was unconscious that his face shone with a Divine glory, it was so here with the bride. But we may learn a very important lesson ; that many who do not see the beauty of the LORD, will not fail to admire His reflected beauty in His bride. The eager look of the Daughters of Jerusalem surprised the bride, and she says, You might be looking "upon the dance of Mahanaim"—the dance of two companies of Israel's fairest daughters, instead of upon one who has no claim for attention, save that she is the chosen, though unworthy, bride of the glorious KING.

The Daughters of Jerusalem have no difficulty in replying to her question ; recognizing her as of royal birth—"O Prince's daughter"—as well as of queenly dignity ; they describe in true and Oriental language the tenfold beauties of her person ; from her feet to her head they see only beauty and perfection. What a contrast to her state by nature ! Once "from the sole of the foot even unto the head" was "but wounds, and bruises, and festered sores ;" now her feet are "shod with the preparation of the Gospel of peace," and the very hair of the head proclaims her a Nazarite indeed ; "the KING," Himself, "is held captive in the tresses thereof."

But One, more to her than the Daughters of Jerusalem, responded to her unaffected question, "What will ye see in the Shulamite?" The Bridegroom Himself replies to it—

"How fair and how pleasant art thou,  
O love, for delights!"

He sees in her the beauties and the fruitfulness of the tall and upright palm, of the graceful and clinging vine, of the fragrant and ever-green citron. Grace has made her like the palm tree, the emblem alike of uprightness and of fruitfulness. The fruit of the date-palm is more valued than bread by the Oriental traveller, so sustaining is it ; and the fruit-bearing powers of the tree do not pass away ; as age increases, the fruit becomes more perfect as well as more abundant.

"The righteous shall flourish like the palm tree :  
He shall grow like a cedar in Lebanon.  
They that are planted in the house of the LORD  
Shall flourish in the courts of our God.  
They shall still bring forth fruit in old age ;  
They shall be full of sap and green."

But why are the righteous made so upright and flourishing ?

"To shew that the LORD is upright ;  
He is my ROCK, and there is no unrighteousness in Him."

One with our LORD, it is ours to *show forth* His graces and virtues, to reflect His beauty, to be His faithful witnesses.

The palm is also the emblem of victory ; it raises its beautiful crown towards the heavens, fearless of the heat of the sultry sun, or of the burning hot wind from the desert. From its beauty it was one of the ornaments of Solomon's, as it is to be of Ezekiel's temple. When our Saviour was received at Jerusalem as the King of Israel, the people took branches of palm trees and went forth to meet Him ; and in the glorious day of His espousals, "a great multitude, which no man" can "number, of all nations, and kindreds, and people, and tongues," shall stand "before the throne and before the Lamb, clothed with white robes ;" and with palms of victory in their hands shall ascribe their "salvation to our God which sitteth upon the throne, and unto the Lamb."

But if she resembles the palm she also resembles the vine. Much she needs the culture of the Husbandman, and well does she repay it. Abiding in CHRIST, the true source of fruitfulness, she brings forth clusters of grapes, luscious and refreshing, as well as sustaining, like the fruit of the palm—luscious and refreshing to Himself, the owner of the vineyard, as well as to the weary, thirsty world in which He has placed it.

The vine has its own suggestive lessons ; it needs and seeks support ; the sharp knife of the



Pruner often cuts away unsparingly its tender garlands, and mars its appearance, while increasing its fruitfulness. It has been beautifully written :—

"The living Vine, CHRIST chose it for Himself :—  
God gave to man for use and sustenance  
Corn, wine, and oil, and each of these is good :  
And CHRIST is Bread of life and Light of life.  
But yet, He did not choose the summer corn,  
That shoots up straight and free in one quick growth,  
And has its day, and is done, and springs no more ;  
Nor yet the olive, all whose boughs are spread  
In the soft air, and never lose a leaf.  
Flowering and fruitful in perpetual peace ;  
But only this, for Him and His in one,—  
That everlasting, ever-quickening Vine,

That gives the heat and passion of the world,  
Through its own life-blood, still renewed and shed.

\* \* \* \* \*  
The Vine from every living limb bleeds wine ;  
Is it the poorer for that spirit shed ?  
The drunkard and the wanton drink thereof ;  
Are they the richer for that gift's excess ?  
*Measure thy life by loss instead of gain ;  
Not by the wine drunk, but the wine poured forth ;  
For love's strength standeth in love's sacrifice ;  
And whoso suffers most, hath most to give.*

(To be continued.)

## SHAN-SI PROVINCE.

### Twelve Years Ago and Now.

AN ACCOUNT OF A VISIT TO SOME OF THE STATIONS IN SHAN-SI.

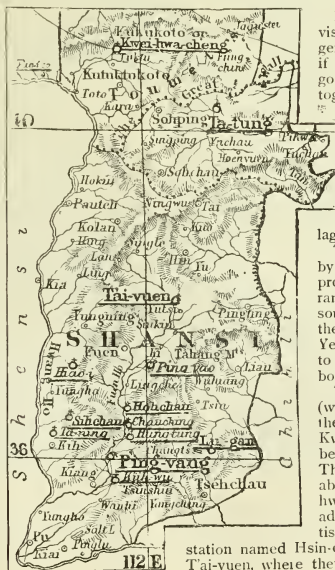
BY F. W. BALLER.

THE following notes from Mr. Baller give a general outline of the geography of this Province, and point out the stations of the C.I.M. The progress made is very cheering.

I HAVE just paid a visit to the province of SHAN-SI. My first visit was made twelve years ago, when I escorted the first foreign ladies thither. These were Mrs. Hudson Taylor, Miss Horne, and Miss Crickmay. The occasion of their going was the awful famine which desolated North China during the years 1877-9, and then nearly at an end.

A great number of girls were left orphans, and the ladies went to gather some, at least, into a school. Many were brought in, and for years taught in the capital, Tai-yuen Fu.

When we reached the province we found three Christians in it, viz., Rev. Timothy Richard of the Baptist Missionary Society, Rev. J. J. Turner (then of the C.I.M., now of the above Society), and the Rev. David Hill (Wesleyan Missionary Society), who had been distributing famine relief in the south of the province at Ping-yang Fu, but who was then in the capital nursing Mr. Turner during his illness. These, and I think one native Christian from SHAN-TUNG, who had come with Mr. Richard, were the only Christians in the province, among a population variously estimated from twelve to fourteen millions. The outlook was dark and discouraging in the extreme.



How great the contrast on this visit ! But it will give a more intelligent understanding of the situation if we take the map of China, and go over the province of SHAN-SI together. It will be convenient to divide the province roughly into three sections, Northern, Central, and Southern. They are so divided by ranges of hills, which run across the province from east to west. Large fertile plains lie between them, studded with numerous villages, towns, and cities.

The eastern boundary is formed by a high range of hills, dividing the province from CHI-LI. A similar range of hills runs from north to south in the province itself, forming the water-shed of the Fen and Yellow rivers, which run parallel to it, the latter being the western boundary.

Taking the northern section first (which stretches from Mongolia to the capital, Tai-yuen Fu), Tai-tung, Kwei-hwa-ch'eng, and Tai-yuen will be seen marked as C.I.M. stations. There is another station which lies about two days to the west of Kwei-hwa-ch'eng, called Pao-t'ao. In addition to these, the English Baptist Missionary Society has a station named Hsin-chau, about forty miles north of Tai-yuen, where there are some twenty converts, and

another station about twenty miles to the west, where work has been recently begun. I did not go north of Tai-yuen, so cannot speak of the above stations from personal observation.

In Tai-yuen itself there are a few converts. Much faithful work has been done, both medical and evangelistic, and several workers have laid down their lives there. It is a hard field, and I would ask earnest prayers for the work and workers.

#### THE CENTRAL SECTION.

Journeying south in the central section, which extends from there to Kiai-hsiu Hien (twenty miles south of Ping-yao, but not marked on the map), I reached the city of Tai-kuh, spent the night with Mr. and Mrs. Clapp, of the American Board Mission. They are carrying on school and medical work, and have a few converts.

The next day brought me to Ping-yao, where there is a C.I.M. station—an Opium Refuge. The native Christians gave me a warm welcome. Mr. and Mrs. Peat were away. There is a good work going on I believe in some of the surrounding villages, but I had no time to go and see it.

#### THE SCANDINAVIAN CONTINGENT.

By the following evening I had reached Kiai-hsiu Hien. Here I found a contingent of the Swedish brethren from America, fourteen in all, studying under the care of Mr. Russell. They are making very fair progress; two of them have already passed their examination in the 1st Section of the C.I.M. course of study, and have gone on a tour into the adjoining province of SHEN-SI, under the escort of Mr. Lutley. Others will follow as they are able. With God's blessing they will make a useful band of evangelists.

I spent the LORD'S Day at Hiao-i, which is only nine miles distant from Kiai-hsiu, but on the west of the Fen River. Here there is a membership of thirty-nine, and a good number of enquirers. The Gospel is becoming well known in the district—the converts impressed me by the heartiness, simplicity, and earnestness of their worship. It was a great privilege to be with them.

While I was there, Miss Whitchurch came in from where she had been working, some fifteen miles away. She had a most inspiring story to tell. In company with a Bible-woman she is in the habit of attending various market-towns and hiring a room in an inn. Here, on market days, they sit and receive the women who come in, and are engaged from morning till night speaking to them of the Kingdom of God. In this way hundreds hear the Word of God; and there are not wanting indications that at no distant date there will be large ingatherings as the result of such faithful seed sowing. "In due season we shall reap, if we faint not."

#### THE SOUTHERN SECTION.

I started on my journey through the Southern Section (which stretches to the Yellow River) on Tuesday, and reached Ling-shih Hien the same evening, where there is an Opium Refuge, but no mission station.

The day following I reached Hoh-chau, where our two sisters, Miss Jakobsen and Miss Forth are labouring. They visit in the surrounding villages as well as in the city itself. An Opium Refuge is attached to their station, where a large number are brought under the sound of the Gospel. Most of the Christians in the district live in villages among the hills. My time was too limited to admit of my visiting any of the villages; but I believe a good work is going on in many of them.

An encouraging incident occurred the day I reached Hoh-chau. As usual we stayed for our mid-day halt at an inn. I had some talk with the waiter, and gave him a book. Just before we left, the landlord asked me if I had any larger books; "For," said he, "I have read all your

small ones." "Indeed," I answered, "where did you get them?" "Oh, I got them from Miss Reuter (Mrs. Stanley Smith). She was a good woman, indeed, and has taken food in my house with my wife. When I can't sleep at night I get up and read the books of your religion. Where is Miss Reuter now?" "In heaven," I said. The poor man seemed genuinely sorry. Will you pray for him?

By the next night I reached Hung-tung. Here Mr. Hoste and Mr. McBrier are labouring. There are about 400 members connected with the Church, scattered for the most part through the villages, which dot the surrounding plain. I had a very happy Sunday there, and spoke to the inmates of the Opium Refuge connected with the place.

#### P'ING-YANG FU.

A journey of twenty miles south brought me to Ping-yang Fu. Here Mr. and Mrs. Thos. King, Miss Hoskyn, and Miss I. A. Smith are working. There are a few Christians in the city and suburb; but most connected with the church live in the villages on the west of the Fen River. Three small places of worship exist in three different villages; and the work is largely carried on by the natives themselves. More than one hundred Christians are in Church fellowship.

The power of the devil in this district is very great, and assumes a peculiarly abhorrent form. A larger number of spiritual mediums are to be found there than in any other district with which I am acquainted. They are nearly all women. At certain times they are possessed by a power they called *mo-k'i*, or

#### "DEMON INFLUENCE."

While under the power of this influence, they act in much the same manner as their counterparts in Europe and America. They receive communications from demons, and heal certain ailments. One of them has rented a house next door to the one our sisters live in. Here she has séances, and cures disease when under the control of the demon. She tells the people to take no notice of what our sisters say, as she has been to heaven herself, and neither Jesus nor any foreigners are to be seen there! Many are thus turned away from the Truth.

From the city I paid a visit in company with Mr. Hoste to the residence of Pastor Hsi. We spent a happy time with him, and much enjoyed his fellowship. He is a worthy man, and is doing a good work. The time will come I trust, when in different parts of China, God will raise up a larger number of independent native workers. Much grace and wisdom will be needed to guide and help them, and to recognise that we are *their* helpers, rather than that they are ours. Going on from Pastor Hsi's village, I reached K'uh-wu, forty miles south of Ping-yang. Here I received a warm welcome from Mr. and Mrs. Kay. They have a very interesting work going on around them. There are Christians in three villages close to the city. These meet in each others houses for worship and fellowship, and are displaying a spirit of self-help which is full of promise.

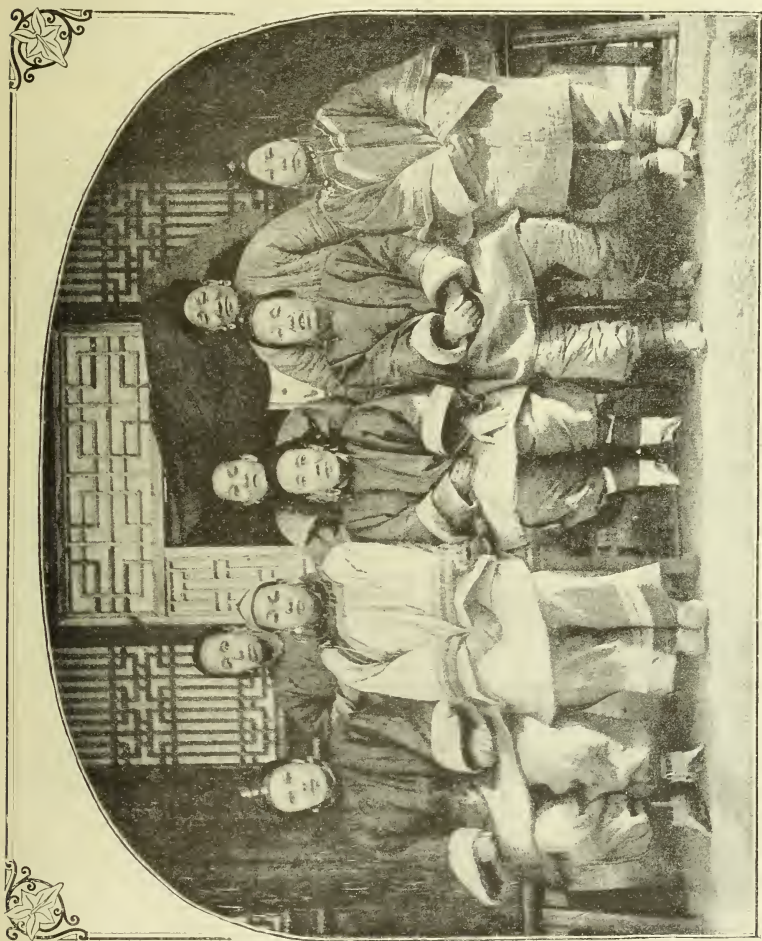
#### THE GRIP OF OPIUM.

The opium habit has taken very firm hold of the people of this district; the city abounds in opium dens. The opium pipe has largely taken the place of the tea-cup in social intercourse. Business transactions are carried on over the pipe, and it is a recognised thing to offer a guest a pipe of opium. The only hope for the people is the Gospel.

Returning by way of Ping-yang and Hung-tung, I travelled five days in a south-easterly direction to Lu-ch'eng (not marked on the map), a city about thirteen miles east of Lu-gan. Here I spent a few days with Mr. and Mrs. Lawson.

A week's journey to the north-east, across the north of the province of HO-NAN, brought me to Shun-teh Fu, in CHIH-LI [of which more next month]. Here Mr. Bridge and Mr. Griffith are working, mostly in the surrounding

have recently been secured in which Mr. Hoddle is now living. The canal running west from Tientsin terminates here, hence a good deal of secular work necessarily devolves on whoever is resident. Luggage has to be



A GROUP OF CHINESE WOMEN AT T'AI-YUEN FU.—From a photograph by Dr. Edwards.

The old woman in the middle of the front row has been a Christian for ten years or more, and was for some years a Bible-woman, but now too old for active service. The young woman on her right and also the one on her extreme left are former school-girls, two of those rescued at the time of the famine, as mentioned by Mr. Baller on p. 45. The latter woman has recently lost her husband.

villages, the city itself being very thinly populated.

From Shun-teh Fu, I returned to the coast through Pao-ting Fu, where the large increase of workers in SHAN-SI has made it necessary for us to open a station. Premises

transferred, carts, mules, and mule-litters hired, and arrangements generally made for all going westward from this place.

Journeying eastward for four days I reached Tientsin,



an open port, through which all letters, monies, etc., pass for the west and north-west. Mr. and Mrs. G. W. Clarke are here and attend to the needs of those passing through, as well as of those living in the interior.

Looking back over the journey, I feel profoundly thankful, and greatly encouraged.

Thankful, For journeying mercies through a trip covering 2,200 miles; For what one has seen on the journey; For the spirit of love and harmony manifest on all hands; and, For the prospect of future blessing to these needy districts.

Encouraged, That whereas twelve years ago, there were

no native converts in the province, there are now connected with the C.I.M. alone, some 7,500.

That there are in the whole province, nineteen mission stations; fifteen of which are worked by the C.I.M.

That there were during the time I was in the province, fifty-six missionaries (including wives), thirty-seven of whom are connected with the C.I.M.

That many thousands of books and tracts and portions of Scripture are in circulation, and that thousands of people know the main facts of the Gospel; while a good number are under Christian instruction, though not baptised.

OUR readers can scarcely realise from the following extracts what a large amount of matter—journals and letters—has reached us from the workers in this Province. The extracts are necessarily brief in order to give items of information from as many as possible, as it so happens that the list of Stations and Missionaries appearing this month, as is usual with the April number, comes just as we reach the Province which requires the most space having the greatest number of Missionaries and of Mission Stations. Thus we are deprived of four pages which otherwise would have been occupied by news from SHAN-SI.

It is our aim to give as consecutive an account of the work in each Province as possible, and with this object, we take up the record where we left it last March. Hence some of the letters do not bear a very recent date, but we trust the facts will be none the less interesting. Patient, steady work is going on, in some cases in the face of much discouragement.

A good deal of sickness occurred in the Province last year, but all are well at present, as far as we know. Some of the American Scandinavian Brethren have now gone into SHEN-SI. C. T. F.

## Notes of Medical Mission Work.

FROM DR. G. A. COX AND DR. J. C. STEWART.

T'AI-YUEN, March 21st.—The LORD has given us encouragement in the hospital work here. From the beginning I felt the importance of having patients living on the premises, and daily hearing the Gospel preached and the Word expounded.

Now I have five men and four women in-patients; two men left lately and also two women. A few days ago my dear wife and I were led definitely to ask the LORD for the conversion of all the in-patients, and we expected the answer in faith; that very day the LORD encouraged us much by letting us see distinct evidences of the HOLY SPIRIT'S working in some of them. We had two serious operations on that day—one the amputation of a leg below the knee, from accident. The patient, a man of sixty years old, but in good condition, responded very nicely in the prayer before the operation, and says that he believes on the LORD JESUS for salvation. The other operation was on the cheek of a boy of seventeen. Praise GOD, both are doing well.

The out-patients' attendance keeps between thirty and forty for men, and about twenty for women, who are seen on different days. Mr. Saunders has been very regular in preaching to the out-patients, as well as to the in-patients; he is also going to the villages to look up the cases. I have received much help from him in every way. My dear wife is beginning to be well understood by the women, and joins regularly in expounding the Word to them.

Mr. A—, who left for the south of the province on the 2nd, gave me a piece of silver and 3,000 cash [about 10s.] for the hospital. I was very thankful for this, as I can have three more rooms prepared for the in-patients with it. How good to depend on our God for needs as they arise!

April 9th.—The amputation of leg case is doing very well and healing rapidly. This man, as well as others of the in-patients, have a good knowledge of the plan of salvation.

They give very intelligent answers to questions. We cry to the LORD for the HOLY SPIRIT to convict of sin and bring them to a saving knowledge of the LORD JESUS.

April 17th.—This morning, at about a quarter to seven, we felt a shock of earthquake very distinctly. There was another slight shock about one o'clock. The natives say they felt three shocks altogether.

April 23rd.—Fitted the man whose leg was amputated with a wooden leg. A native carpenter made it very well from a description given him. . . . As one and another is operated on and removed, those who needed no operation are quite disappointed that they have not received the same privilege! These people seem to have great faith in "cutting," as they term it, since the leg amputation case.

DR. STEWART writes from Kwei-hwa-ch'eng on July 6th:—While interesting incidents are constantly occurring, yet the general features of the work from month to month are very much alike. We have not been without little trials of faith, and of mind and heart; but we have once more to echo the ancient testimony, "Great is Thy faithfulness."

While old faces are continually disappearing, and new faces coming in the prosecution of our work, the work itself keeps steadily on with comparatively little change.

Our plan has been to speak always, as far as possible, to each patient individually about his soul. Our meetings have not been large, but the earnest and attentive manner of the people as they listen to the Word of Life has been somewhat encouraging. There were several cases of special interest among the opium patients, some of whom faithfully promised to stop the worshipping of idols at their own homes.

Dr. Stewart then gives a detailed list of the cases treated



and operations performed, and the total attendances at the dispensary during the month of June, which were :—

New Patients, Males, 191 ..	Females, 30 ..	221
Old " " 230 ..	" 70 ..	300
Total 421	100	521

Dr. Stewart adds :—I first preach the Gospel and then attend to their ailments. We have sown much seed in

this district ; the harvest has not yet come. We have often expected it, but while we were rejoicing in noticing the tender blade shoot forth with fair promise of a rich harvest, we have been more than once saddened by the conduct of those from whom we expected better things. But notwithstanding all this, we will go steadily on in the strength of our Master, knowing that we shall yet reap in His own good season, if we faint not.

## Fear and Contempt Steadily Declining.

FROM STEWART MCKEE.

[Mr. McKee, who is now in Scotland, sends the following notes about his Station.]

**T**A-T'UNG was opened as a station in March 1888, but Mr. Thos. H. King being laid aside shortly after through illness, the work was stopped until the following December, when Mr. King left, and I went to take up the work.

For the first two years it was very uphill work. In the city the people hated us, and in the villages they were afraid of us, their minds being kept well supplied with vile stories about us, which generally took their rise from the members of a secret sect in the city.

I have gone up the East Street when hundreds of voices were shouting "eat the foreign devil." It was not very pleasant, but no violence was ever used or threatened, their contempt for us being stronger than their hate. Often have Brother l'Anson and myself had to praise God, not for fruit, but for grace to hold on.

During the winter of 1890, doors seemed to open in the villages. By this time the people would listen to us and take a tract; previously they would neither speak to us nor even accept of an illustrated tract. In a recent letter received from Mr. l'Anson he says that they have actually got as far as buying books.

As to fruit, perhaps I cannot do better than tell you of the first and only man that has been baptised in Ta-tung, Mr. Li. He came about the mission house in Mr. King's time, the summer of 1888. He continued coming after I had reached the station, and toward the end of the spring of 1889 he asked for baptism. Up to that time he worked on Sabbath, so we advised him to wait a time. We told him that, if during the next six months, he should give up Sunday work, make good progress in the knowledge of

God's Word, attend service regularly, put away all relics of idolatry, and give good evidence of the "New Birth," we would then consider the advisability of baptising him.

He seemed quite pleased, and complied with all our requests as far as outward appearances went. So far as we could judge by his conduct and conversation, we could not entertain a doubt as to his reality. But as an additional test we told him that we should baptise him in the river outside the East Gate, where there is always a good traffic. He professed to be delighted at the publicity, and spoke with joy at the prospect.

So after about two years of probation we baptised him. We had never given him any pecuniary help, neither did he ever hint that he desired or needed it. But after we had baptised him in the river and returned home, we invited him to have a cup of tea with us. As soon as he entered the door, literally before his hair was dry, his first suggestion was that Mrs. McKee should dismiss her woman-servant and engage his wife, who was willing to become a Christian.

This saddened us, but we passed it over. Since the day of his baptism, however, he has given us only sorrow, and before we left for this country I was compelled to put him out of the Church for trying to sell his wife and daughter.

Ta-tung has always been a good field for work among the women. My wife always had crowds to see her, and open doors when she went out visiting. Our brethren in that station need our prayers for grace to go forward in God's strength, doing His will whether there be visible fruit or not.

From A. R. SAUNDERS, Tai-yuen Fu, Aug. 17th.—I have been spending the summer in short itinerations round this district scattering the seed ; but oh, how we long for some harvesting, some reaping of souls for JESUS ! Praise the LORD, last Friday was a red-letter day in Tai-yuen Fu, for we baptised one man—the first since I came up here, now over three years !

Aug. 17th.—Just now there are from five to six thousand students in the city from all parts of the Province. They are here for the triennial examinations for the M.A. degree, and will remain for the next three weeks. The LORD gives us the privilege of preaching to them on the streets every afternoon. May the seed sown yield a glorious harvest ! After the students have gone, I hope to recommence the loved work of preaching in the villages.

Oct. 16th.—Since Bro. Broomhall's departure, I have daily had a preaching service with the in-patients, spent Monday forenoon with the out-patients, and kept all our services going. Two Sundays ago I started an inquirers' class, and ten men have enrolled themselves as inquirers.

Besides these there are several in the villages who do not come.

An interesting case came to me yesterday. Some two months ago or more, when on a tour among the villages, passing through one village, I pasted up a few tracts and spoke for half an hour to a few men outside a shop. Over a month ago a man came in to see us from that village to talk about the doctrine. I was out when he called, but the gate-keeper saw him and sold him a catechism.

We have a custom now with the natives of praying daily by name for all who have inquired about the Truth ; so this man had been prayed for. Yesterday he came again to get the Old and New Testaments, as the catechism he had constantly referred to them, and I saw him and had a long talk with him, in the course of which he told me that he had put away his idols but, alas, in his ignorance he had put up a tablet to Shang-ti, the Creator of heaven and earth ! I taught him on that point, and he is to come some Sunday to see our manner of worship. I shall be glad of prayer for this man.

## Work at Fairs and Market Towns.

FROM W. G. PEAT.

PING-YAO, July 10th.—We had an interesting time of preaching here during the four days' fair and theatricals in this suburb a few weeks ago. We had one courtyard set apart for receiving women, and another for men. Great numbers of women came, mainly out of curiosity. They were able to understand a little of what Mrs. Peat said to them, although she was not able to understand much of what they said, owing to the great difference between the dialect here and that she was accustomed to at Gan-ren. However, old Mrs. Chun, the only Christian woman in the church here, together with the Bible-woman from Hiao I, who was here on a visit, were able to preach the Gospel intelligently to the women, some of whom came back several times, and we trust that the good seed sown may eventually bear fruit.

My dear wife is having invitations to the homes of the people in the cities and villages. In the chapel we have most patient and attentive audiences. Our evangelist, our teacher, and several church members take turn about at holding forth the Word of Life. The spirit of inquiry, more than ever before, seems to be springing up all around.

We praise God for this encouragement, but we want something more than the shaking of the dry bones; we want the breath of the holy, quickening SPIRIT—the power of God enabling the dead to rise up from among their dead, and become a mighty army for the LORD of Hosts. Let us unitedly believe and pray for this unceasingly, and the LORD will not disappoint our expectation.

I have also had some nice times on the street just outside our chapel door. When the sun begins to get low, we take the organ outside, and placing two or three forms, we soon have a nice little crowd, composed of working men going home from the fields, and business men returning from the city to their country homes.

The LORD has given me many opportunities of witnessing for Him in the banks of this city, and many of the wealthier classes have in this way a good head-knowledge of Gospel truth; but "the care of this world, and the deceitfulness of riches," seem to choke the good seed in their hearts. One said to me once, "Riches deceive my heart;" but yet our GOD is mighty to save even the rich sinners, and we will trust Him.

FROM D. E. HOSTE.

T'ANG-CHEN, 45 miles N.E. of Hung-t'ung, Sept. 5th.

—On recovering from an attack of illness, I paid a visit to Hoh-chau. Then, some six weeks ago, I came up here, and have been having a very nice time in this quiet spot. Our premises here stand on a flat and table-like height overlooking the little market-town, which at this distance looks picturesque, with its heavy roofs sloping at all angles, and here and there one of those queer, elaborately top-heavy little towers which abound in these parts. One finds the quiet loneliness of the pine-clad hills and the ripening crops of autumn grain very soothing and refreshing, more so than in days when one was more buoyant and vigorous.

My visits to the homes of the converts and inquirers have been happy times. Of course one sees the best side of everything on such occasions. The Chinese seem to me specially to shine in the exercise of hospitality.

At the fairs and market-towns I have met with respect and attention from many, and found not a few willing to sit and inquire about the Gospel. In this poor mountain district the autumn fairs are the one means by which the people can supply themselves with necessities for the winter, so are largely attended by the surrounding popula-

tion. What with the buying and selling, as well as the theatre, it is a pretty lively scene. Ten days ago I visited Hoh-chau, two days west of this, and then spent a Sunday at Chao-cheng Hien with Elder Lung. Seven patients were in the refuge, and we had a very happy time altogether. On the Monday I went to Hung-t'ung, and found all well. Fourteen men and six women were in the two refuge courts. Mr. McBrier was well. I have just finished examining him in Section III. [of the course of Chinese study], and he has passed very creditably.

I trust the riots in the valley of the Yang-tse have ceased. The rumours of them had reached these regions, only, after the manner of rumours, in a slightly amended form. The current news was that the foreigners down south had broken out into rebellion. When the tide of insurrection might be expected to come sweeping over this devoted neighbourhood was not quite certain! Reports are rather like projectiles from rifle-guns—they get a considerable twist in their transit from place to place. They are indeed the devil's ammunition. He likes to keep up a heavy cannonade of reports from long ranges, and his shell goes screaming along almost as unpleasantly as those from a modern cannon.

## Interesting Incidents of Missionary Journeys.

FROM A. LUTLEY TO F. W. BALLER.

KIH-CHAU, Dec. 4th.—When you were in the province you heard that I was away on a journey with two of our Scandinavian brethren, Messrs. Olsson and Hendrikson. Mr. Key accompanied us for the first two weeks for a journey south, visiting the cities of Hsiang-ning, Tsih-shan, Ho-tsiu, and Han-ch'eng Hien in SHEN-si.

We sold a large number of books, and had some splendid opportunities of preaching the Gospel, especially at Ho-tsiu, where we were rejoiced to find quite a spirit of inquiry, and met several who had already a fair knowledge of the main facts of the Gospel. Two or three said to me, "How can we understand unless you come and teach us?"

Others offered us their houses if we would come and open Opium Refuges.

Across the Yellow River, at Han-ch'eng, however, the people were very different, being much afraid and suspicious; but even there we met two or three who were quite friendly.

One man especially, Mr. Shuen, whose home was twenty  $\frac{1}{2}$  south of the city, met one of the Christians on the street selling books, and commenced to look through them, when several in the crowd shouted out, "What are you looking at those foreign books for? Don't you know that they are made with medicines, and that as soon as you smell them you become duped?"

Mr. Shuen at once, before all the crowd, said, "If you are afraid of these books, I am not; I know that they are good, and if you don't want to understand this doctrine, I do. Afterwards you will all want to understand it, but then it may be too late." This man had purchased a book before, and bought four more now. He has got the root of the matter in him, I believe, and I hope to find him out

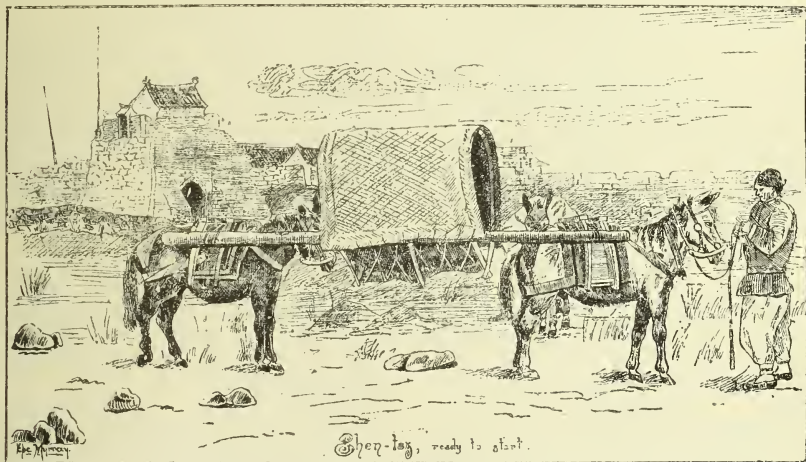
when I have time to go down there again. Seed is being sown, and there will be a glorious harvest soon.

On our second journey we went west, crossing the Yellow River into SHEN-SI at Ma-teo-kwan, twenty-one miles from Ta-ning. After crossing the river we went three days' journey almost direct west to Yen-gan Fu, coming back south-east by way of Yen-ch'ang and Ni-ch'uan.

All the country through which we passed was very thinly populated. Yen-ch'ang Hien has only thirteen or fourteen shops. Still, the people there were very friendly, and we met two or three who had some knowledge of the Gospel. One man said to me: "Did not JESUS give His life for the people's sins?"

I was sorry that we could not spend more time in each place on this journey, as at several places they asked us to stay; but having promised when we were in Ho-tsiu that I would return for a great fair held there in November, we had to hurry back.

As soon as we reached Kih-chau, Messrs. Hendriksen



MULE-LITTER (SHEN-TSZ), USED ON LONG JOURNEYS IN NORTH CHINA.—From drawing by Ebe. Murray, C.I.M.

and Olson, whose company I had enjoyed much, returned to Kial-hsiu by way of Ping-yang Fu, to continue their studies.

The next day, in company with Brother McConnell and two native Christians, I started again for Ho-tsiu, to be present at the big fair, and the LORD gave us a real good time there. We disposed of about 1,300 books, sold and gave away a large number of sheet tracts, and had some favourable opportunities for preaching the Gospel.

But what gave me most joy was the meeting with a Mr. T'an, whom I had known three years ago, when I first went to Kih-chau. For about two months he often came in the evening to sit and talk, and also to worship. While I was away at Sih-chau he left Kih-chau for his home near Ho-tsiu, saying that he was coming back in the seventh moon to break off opium.

From that time for about two and a half years I had heard nothing of him until one night he came to our inn to look for us, having heard we were in the city. He had been twice before, but we were out. He explained how it was that he had, through home ties, been unable to return to Kih-chau.

His face was so much changed that I scarcely recognised him. Formerly a dull opium-smoker, now his face bright and shining as he told how the LORD had helped him to break off opium-smoking without medicine, and how he had not worshipped idols. When he left Kih-chau he took away with him a copy each of the Gospels of Mark and John. He gave Mark to a friend, so that John's Gospel was the only book he had left.

He had read this Gospel every day, and his knowledge of its contents, as he turned from one chapter to another,



asking me to explain passages he did not understand, proved that he had read it well. Both Brother McConnell and I felt sure that he was a converted man. He bought a Testament and Hymn-book, and while we were there came every evening to worship.

May I ask especially prayer for God's rich blessing on the seed sown in these journeys, and also that the LORD will bless the Opium Refuge that we are about to start at Ho-tsiu. We have got a house, and I hope to go down there again myself soon.

## Additions and Extensions at K'uh-wu.

FROM DUNCAN KAY.

K'UH-WU, May, 18th.—Our half-yearly meeting came off on the 2nd and 3rd of May. While there was one discouraging feature, it was, on the whole, a very helpful meeting, and speaks great things for these parts. Out of a large number of inquirers only four were baptised—all women. With the exception of one old woman last autumn, these are the first women we have baptised. Three of those received are wives of baptised members, and one a member's mother. This salvation in families is apostolic, and to me a most promising feature in the work. In one family we have father, mother, and son baptised; in two families husband and wife; and in two other mother and son. We enrolled forty inquirers from the villages around, there being only three or four in the city.

We have been visiting in the villages a good deal during the month. Mrs. Kay and myself stayed three days in a village five miles off, where quite a revival has been going on. The inquirers are very promising.

Oct. 14th.—Our second half-yearly meeting took place a week ago. We had a very good time. Five men were baptised. Since the eleven at the first gathering after we came here, we baptised at the three succeeding gatherings three, four, and five persons respectively. This may be looked upon as steady increase.

The only other business of importance was the opening of a branch meeting-house in Fan-hien, ten miles from K'uh-wu. An inquirer has given a small enclosure opening off his own for a meeting-place. He will not charge any rent, but will consider that his contribution to the church. The other members will repair the house and provide coals for fire in the winter. The native church at K'uh-wu voted 4,000 cash, out of 8,000 they had contributed, to buy forms, table, etc., for the meeting-house. There are seven members and a few inquirers there. They will come into the city on the first Sunday of each month. On the other Sundays, one of their own number will conduct the service. Kindly pray for us in this new departure of work. We hope to have another place, five miles from the city, started in the same way soon.

Mrs. Duncan Kay says: We spent a month in two different villages this summer. We had good times, and every reason to believe that lasting good was done. We tried to go round to all the places in which native Christians live, and stay in their homes for a few days. So doing, we got to know the people much better, and others had an opportunity of hearing who might not come to us in the city.

### BRIEF EXTRACTS.

A. Ewing, Pao-t'eo, April 27th.—The work around about here is in a hopeful state, but if we were better manned the work could be more efficiently done. There are some very promising inquirers—in fact, candidates for baptism—but it is better to be somewhat cautious. A large number of visitors come, and now we are better understood and our object getting to be better known. Village work is the most encouraging.

Miss Jakobsen, writing from Huh-chau, says: We much enjoy going to see the Christian women in the villages, especially in a village called Ta-chang, where there are five women who can read John's Gospel fairly well. We generally have Bible-readings with them. They read a verse each, and explain it as they go on. At the latter some of them are very slow, but the reading goes on splendidly, and they much enjoy it. They read in the Chinese character, and not in the Roman letters. Some have to earn their living by sewing, but they generally manage to read a little every day. They learn in their own homes, and seem eager to get on.

Wm. Key, Ta-ning, July 25th.—I am glad to say the work at Ta-ning seems in a flourishing condition. Converts are giving well to the quarterly collections for the support of

Pastor Chang, and he is working faithfully in the villages. I do praise the LORD on every remembrance of them. Pastor Chu is also very bright. He has just returned from a few weeks' stay at Ko-chen. We have recently lost the elder in the family there, Mr. Ts'ao, who had been ailing for some time. His family is consumptive.

September 10th.—We are to have a gathering of the Christians at Ta-ning on the 23rd and 24th of this month, and I am now on my way there. We trust it may be a time of much blessing. Many of the Christians are being tried this year by the failure of the crops owing to the want of rain, and I hear from Miss Gillham that a great deal of sickness is still about. Will you pray that these dear people may be sustained in such times of trial and kept faithful?

Miss E. Broomhall, T'ai-yuen.—I wish I had more incidents of interest in the work to note, but I come across very little except coldness and indifference. Sometimes after a time of visiting I feel encouraged a little, but oftener my heart is made sad. There is scant welcome for us in many houses where we may get an entrance. I feel more than I used the value of prayer. I have had very good health this past summer.

### ARRIVALS.

In England.—Mr. and Mrs. Arthur Polhill-Turner and two children, on 24th February.

### DEPARTURES.

From China.—Mr. and Mrs. Hudson Broomhall and child,

and Miss Malin, on Feb. 20th, by French mail str. Saghalien, due at Marseilles on 25th March.

### FALLEN ASLEEP.

Tanner.—We deeply grieve to record that Miss E. Tanner's illness terminated fatally at Shanghai on 8th February.



# Stations and Missionaries of the China Inland Mission.

(The Out-Stations of the Mission are not given in this Table. The names of Associates are printed in *Italics*.)

## I.—Province of Kan-suh. 1876.

Population\* of Province, 3 Millions; Area, † 86,608 square miles.

1. <i>Lan-chau</i> , 1885.		3. <i>Liang-chau</i> , 1888.		BELCHER, W. T. ( <i>designated</i> ) .. 1888	
PARKER, GEORGE ( <i>absent</i> ) .. 1876		LAUGHTON, WILLIAM FIVE .. 1884		KINAHAN, Miss .. .. 1886	
PARKER, Mrs. ( <i>absent</i> ) .. 1880		LAUGHTON, Mrs. ( <i>née Brown</i> ) .. 1885		SMALLEY, Miss .. .. 1888	
BROWN, GEO. GRAHAM .. 1886		BASNETT, Miss R. .. .. 1880		KANEK, Miss .. .. 1890	
BROWN, Mrs. G. G. ( <i>née Fenton</i> ) .. 1886		SLATER, Miss A. .. .. 1891		QUERRY, Miss .. .. 1890	
MUIR, Miss G. .. 1887		4. <i>Ning-hsia</i> , 1885.		<i>Engaged in Tibetan Work.</i>	
BROWN, Miss MAY GRAHAM .. 1888		HOROBIN, CHARLES .. 1884		POLHILL-TURNER, CECIL H. .. 1885	
HUNTER, G. W. .. 1890		HOROBIN, Mrs. ( <i>née Sutherland</i> ) .. 1888		POLHILL-TURNER, Mrs. C. ( <i>née Marston</i> ) .. .. 1884	
RIJNHART, P. .. 1890		RIDLEY, H. F. .. .. 1890		6. <i>Tao-chau</i> , 1891.	
SAUTZ, Miss F. R. .. 1890		5. <i>Tsin-chau</i> , 1878.		TAYLOR, Miss ANNIE R. .. 1884	
SORENSEN, Miss T. .. 1890		HUNT, HENRY W. .. 1879			
2. <i>Sin-ning</i> , 1885.		HUNT, Mrs. ( <i>née Smalley</i> ) .. 1878			
HALL, J. C. .. .. 1889					

## II.—Province of Shen-si. 1876.

Population\* of Province, 7 Millions; Area, † 67,400 square miles.

7. <i>Han-chung</i> , 1879.		JONES, Miss S. E. .. .. 1886		BLAND, A. .. .. 1887	
EASTON, G. F. .. 1875		8. <i>Ch'eng-ku</i> , 1887.		LAGERQUIST, W. G. .. .. 1890	
EASTON, Mrs. ( <i>née Gardner</i> ) .. 1881		PEARSE, EDWARD ( <i>absent</i> ) .. 1876		<i>Hagquist, W.</i> .. .. 1891	
WILSON, W. M. B., C.M. .. 1882		PEARSE, Mrs. ( <i>née Goodman</i> ) ( <i>absent</i> ) .. 1876		Rennin, V. .. .. 1891	
WILSON, Mrs. ( <i>née Goodman</i> ) .. 1883		HUNTLEY, A. H. .. .. 1887		Holman, P. .. .. 1891	
ELLIS, Miss FLORENCE .. 1887		HUNTLEY, Mrs. ( <i>née Rogers</i> ) .. 1888		Soderstrom, U. .. .. 1891	
ELLIS, Miss CLARA .. 1887		HUNTLEY, G. A. .. .. 1890		Hendricks, P. E. .. .. 1891	
HOLME, Miss M. .. 1887		9. <i>Feng-tsiang Fu</i> ( <i>Itinerating</i> ), 1888		Olson, J. .. .. 1891	
SOUTHEY, J. .. 1891		BOTHAM, T. E. S. .. 1885		10. <i>San-yuen</i> , 1891.	
SOUTHEY, Mrs. .. 1891		BOTHAM, Mrs. ( <i>née Barclay</i> ) .. 1884		Tjader, C. H. .. .. 1890	
BOOTH, Miss M. F. .. 1890		REDFERN, F. A. .. 1887		Berg, A. .. .. 1890	
STEEL, Miss E. .. 1890				Hahn, A. T. .. .. 1890	

## III.—Province of Shan-si. 1876.

Population\* of Province, 9 Millions; Area, † 55,268 square miles.

11. <i>Kwei-hwa-ch'eng</i> , 1886.		15. <i>Hiao-i</i> , 1887.		FORTH, Miss L. M. .. .. 1887	
BEYNON, W. T. .. 1885		RUSSELL, WILLIAM .. 1887		22. <i>Hung-tung</i> , 1886.	
BEYNON, Mrs. ( <i>née E. Taylor</i> ) .. 1886		RUSSELL, Mrs. ( <i>née Seed</i> ) .. 1883		HOSTE, D. E. .. .. 1885	
STEWART, J. C., M.D. (U.S.A.) .. 1886		WHITCHURCH, Miss ( <i>absent</i> ) .. 1884		MCBRIER, E. M. .. .. 1890	
12. <i>Pao-foo</i> , 1888.		16. <i>K'ai-hia</i> , 1891.		23. <i>P'ing-yang</i> , 1879.	
BURNETT, W. E. .. 1883		Anderson, C. J. .. .. 1891		KING, THOS. H. .. .. 1884	
BURNETT, Mrs. ( <i>née Jones</i> ) ( <i>absent</i> ) .. 1887		Gustafson, A. W. .. .. 1901		KING, Mrs. ( <i>née Chilton</i> ) .. 1888	
EWING, ARCHIBALD .. 1887		Gullbranson, O. .. .. 1891		HOSKYN, Miss .. .. 1890	
Ohlson, Em., B.A. .. 1890		Ahlstrand, G. .. .. 1891		SMITH, Miss I. A. .. .. 1890	
Carlson, N. .. .. 1890		Nelson, J. .. .. 1891		RIGGS, Miss M. E. ( <i>designated</i> ) .. 1891	
13. <i>Ta-fung</i> , 1886.		Tornwall, D. .. .. 1891		24. <i>K'uh-wu</i> , 1885.	
McKEE, STEWART ( <i>absent</i> ) .. 1884		17. <i>Sih-chau</i> , 1885.		KAY, DUNCAN .. .. 1884	
McKEE, Mrs. ( <i>née McWatters</i> ) .. 1887		KEY, WM. .. .. 1884		KAY, Mrs. ( <i>née Mathewson</i> ) .. 1884	
I'ANSON, C. S. .. 1887		PEAT, W. G. .. .. 1888		Pilquist, Erik .. .. 1891	
PRITCHETT, G. .. 1891		PEAT, Mrs. ( <i>née H. McKenzie</i> ) .. 1889		Nordlund, I. L. .. .. 1891	
14. <i>Tai-yuen</i> , 1877.		18. <i>K'ih-chau</i> , 1891.		25. <i>Lu-ch'eng</i> , 1889.	
BAGNALL, B. ( <i>absent</i> ) .. 1873		LUTLEY, A. .. .. 1887		SMITH, STANLEY P., B.A. ( <i>absent</i> ) .. 1885	
BAGNALL, Mrs. ( <i>née Kingsbury</i> ) .. 1880		McCONNELL, G. .. .. 1890		LAWSON, D. .. .. 1887	
EDWARDS, E. H., M.B., C.M. .. 1882		19. <i>Ta-ning</i> , 1885.		LAWSON, Mrs. ( <i>née Arthuri</i> ) .. 1888	
EDWARDS, Mrs. ( <i>née Kemp</i> ) .. 1882		GILLHAM, Miss A. .. .. 1889		26. <i>Yuin-ch'eng</i> , 1888.	
BROOMHALL, A. HUDSON ( <i>absent</i> ) .. 1884		DOGGETT, Miss F. E. .. 1889		Folke, Erik .. .. 1887	
BROOMHALL, Mrs. ( <i>née Miles</i> ) .. 1887		BROOMHALL, Miss EDITH .. 1888		Folke, Mrs. ( <i>née Grann</i> ) .. 1888	
( <i>absent</i> ) .. .. 1885		20. <i>P'ing-yao</i> , 1888.		Hallin, Miss .. .. 1889	
ROBERTSON, D. M. .. 1887		(To be supplied.)		Janzon, Miss .. .. 1890	
SAUNDERS, ALEX. R. .. 1887		21. <i>Hoh-chau</i> , 1886.		Tunell, F. .. .. 1891	
COX, G. A., L.R.C.P. & S. .. 1888		JAKOBSEN, Miss .. .. 1886			
COX, Mrs. ( <i>née Thomas</i> ) .. 1888					
ELLISTON, Mrs. ( <i>née Groom</i> ) .. 1882					
BROOMHALL, Miss A. G. ( <i>absent</i> ) .. 1884					
STEVENS, Miss J. .. 1885					

\* The estimates of population are those given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,613,926;	Scotland, 3,735,573;	Wales, 1,360,513;	Ireland, 5,174,836.
Area .. 50,823 sq. mls.;	.. 29,820 sq. mls.;	.. 7,363 sq. mls.	.. 32,531 sq. mls.

## IV.—Province of Chih-li. 1887.

Population\* of Province, 20 millions; Area,† 58,949 square miles.

27. Tien-tsin, 1888.	28. Hwuy-luh, 1887.	29. Pao-ting Fu, 1891.
CLARKE, G. W. .. .. 1875	SIMPSON, JAS. .. .. 1888	HODDLE, A. .. .. 1887
CLARKE, Mrs. (née Lancaster) .. 1880	SIMPSON, Mrs. .. .. 1888	30. Shun-teh Fu, 1888.
		BRIDGE, A. H. .. .. 1888
		GRIFFITH, M. L. .. .. 1889

## V.—Province of Shan-tung. 1879.

Population\* of Province, 19 millions; Area,† 65,104 square miles.

31. Chefoo, 1879.	MURRAY, E. .. .. 1883	STOOKE, Mrs. .. .. 1887
DOUTHWAITE, A.W., M.D.(U.S.A.) 1874	ALTY, H. J. .. .. 1889	
DOUTHWAITE, Mrs. (née Groves) 1887	DEVENISH, A. .. .. 1889	32. Fuh-shan, 1885.
SCHOFIELD, Mrs. HAROLD .. 1880	WEBB, Miss E. .. .. 1884	TOMALIN, E. .. .. 1879
MILLER, Miss J. A. .... 1887		TOMALIN, Mrs. (née Desgraz) .. 1866
Tung-shin, 1889.	Girls' School.	
	HIBBERD, Miss .. .. 1886	33. Ning-hai-chau, 1886.
	SANDERSON, Miss .. .. 1888	JUDD, C. H. .. .. 1868
RANDLE, H. A., M.D.(U.S.A.) .. 1876	REID, Miss F. M., L.L.A. .... 1897	JUDD, Mrs. .. .. 1868
RANDLE, Mrs. (née Ellen Boyd) 1878	LEGERTON, Miss .. .. 1860	McMULLAN, J. .. .. 1884
Boys' School.	HILBOLD, Miss E. .. .. 1891	McMULLAN, Mrs. (née Davis) .. 1886
ARMSTRONG, ALEX., F.E.I.S. .. 1887	FAIRY, Miss E. .. .. 1871	EASON, A. E. .. .. 1881
ARMSTRONG, Mrs. .. .. 1887	Sanitarium.	EASON, Mrs. (née Southall) .. 1881
	STOOKE, J. A. .. .. 1887	

## VI.—Province of Ho-nan. 1875.

Population\* of Province, 15 millions; Area,† 65,104 square miles.

34. Chau-kia-keo, 1884, and Out-Stations.	TALBOT, J. .. .. 1899	36. She-ki-tien, 1886.
COULTHARD, J. J. .. .. 1879	TAYLOR, F. HOWARD, M.D., etc. 1899	TAYLOR, HERBERT HUDSON .. 1881
COULTHARD, Mrs. (née M. H. Taylor) 1884	JOYCE, F. S. .... 1874	TAYLOR, Mrs. H. H. (née Gray) 1884
HOGG, CHAS. F. (absent) .. 1884	TURNER, Miss E. .. .. 1872	MILLS, D. J. .. .. 1887
HOGG, Mrs. (née S. Muir) (absent) 1883	LUCAS, Miss E. M. .... 1883	LEGAT, Miss .. .. 1889
GRACIE, ARCH. .. .. 1887	LLOYD, Miss J. .. .. 1860	LU, Miss .. .. 1860
GRACIE, Mrs. (née Waldie) .. 1887		MARLER, Miss .. .. 1890
SHEARER, W. E. .. .. 1888	35. Hsiang-hien, 1891.	
	SLIMMON, J. A. .. .. 1834	

## VII.—Province of Si-ch'uen. 1877.

Population\* of Province, 20 millions; Area,† 166,800 square miles.

37. Chen-tu, 1881.	42. Chung-king, 1877.	44. Kwang-yuen, 1889.
PARRY, HERBERT, L.R.C.P., M.R.C.S. 1884	CAMERON, J., M.D.(U.S.A.) .. 1875	CULVERWELL, Miss E. .. .. 1887
PARRY, Mrs. (née B. Broman) .. 1884	CAMERON, Mrs. (Mrs. Rendall) 1883	CULVERWELL, Miss F. H. .. 1889
CORMACK, J. G. .. .. 1890	HARDMAN, M. .. .. 1889	
GRAY-OWEN, Mrs. (née Butland)	WILLET, T. G. .. .. 1890	45. Pa-chau, 1887.
(absent) .. .. 1883	RAMSAY, Miss I. W. .. .. 1887	POLHILL-TURNER, A.T., B.A. (absent) 1885
BROMAN, Miss R. G. .. .. 1890	WEBBER, Miss .. .. 1887	POLHILL-TURNER, Mrs. A. (née Drake) (absent) .. 1884
BEE, Miss M. .. .. 1891		WILLIAMS, E. O., M.A. (designated) 1889
NILSON, Miss M. .. .. 1891	43. Pao-ning, 1886, and Out-Stations.	WILLIAMS, Mrs. (designated) .. 1889
	CASSELLS, Mrs. (née Legg) .. 1886	BASTONE, Miss L. .. .. 1887
38. Tan-lin, 1888.	BEAUCHAMP, MONTAGU, B.A. .. 1885	Karlman, Miss .. .. 1891
GRAINGER, A. .. .. 1889	GILL, W. HOPE .. .. 1885	Fohanson, Miss .. .. 1871
39. Kwan-hien, 1889.	HAYWARD, J. N. .. .. 1889	FOWLE, Miss (designated) .. 1890
FOSBERY, Miss .. .. 1884	HAYWARD, Mrs. (née Martin) .. 1889	
Hol, Miss .. .. 1890	PARSONS, C. H., B.A. .. .. 1890	46. Wan-hien, 1888.
Ness, Miss .. .. 1890	EVANS, A. E. .. .. 1890	PHELPS, ALBERT .. .. 1884
	HANBURY, Miss .. .. 1888	PHELPS, Mrs. (née Fryer) .. 1887
40. Kia-ting, 1888.	WILLIAMS, Miss F. M. .. .. 1888	
RIRIE, B. .. .. 1887	BARCLAY, Miss P. A. .. .. 1889	47. Lu-chau, 1890.
VALE, JOS. .. .. 1887	BARCLAY, Miss F. .. .. 1889	JAMES, T. .. .. 1885
41. Sui-fu (Su-chau), 1888.	KOLKENBECK, Miss .. .. 1889	JAMES, Mrs. (Mrs. Riley, née Stroud) 1882
FAERS, A. H. .. .. 1887		
FAERS, Mrs. (née Hook) .. 1887		

## VIII.—Province of Hu-peh. 1874.

Population of Province, 20½ millions; Area,† 70,450 square miles.

48. Wu-ch'ang, 1874. (To be supplied.)	50. Fan-ch'eng, 1878. (To be supplied.)	BLACK, MISS JANE .. .. 1883
		BLACK, Miss EMILY .. .. 1884
49. Hankow, 1889.	51. Lao-ho-keo, 1887.	52. Sha-shi, 1884 (for Hu-nan). (To be supplied.)
GULSTON, F. W. K. .. .. 1885	KING, GEORGE .. .. 1875	
GULSTON, Mrs. (née Evans) .. 1882	KING, Mrs. (née H. Black) .. 1883	53. Shih sheo, 1888. (To be supplied.)
EYRES, T. .. .. 1888	BLACK, Miss MARY .. .. 1884	

\* The estimates of population are those given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,613,926;	Scotland, 3,735,573;	Wales, 1,360,513;	Ireland, 5,174,836.
Area .. 50,823 sq. mls.;	.. 29,820 sq. mls.	.. 7,363 sq. mls.	.. 32,531 sq. mls.

# IX.—Province of Gan-hwuy. 1869.

55

Population\* of Province, 9 millions; Area,† 48,461 square miles.

54. <i>Cheng-yang-kwan</i> , 1887.	
BROCK, JOHN .. ..	1887
DRYSDALE, I. F. .. ..	1887
DONALD, J. S. .. ..	1889
55. <i>Lai-gan</i> , 1887.	
DARROCH, J. .. ..	1887
DARROCH, Mrs. (née I. A. Young) ..	1879
DUFFY, A. .. ..	1888
56. <i>Luh-gan</i> , 1890.	
REID, JOHN .. ..	1884
REID, Mrs. (née Baker) ..	1888
BUCHAN, Miss .. ..	1889
57. <i>Gan-king</i> , 1869.	
COOPER, WILLIAM .. ..	1881
COOPER, Mrs. .. ..	1889
HUNT, E. .. ..	1889

Training Home.	
BALLER, F. W. .. ..	1873
BALLER, Mrs. (née Bowyer) ..	1866
WOOD, F. MARCUS (absent) ..	1883
WOOD, Mrs. (née Williams) (absent) ..	1883
LACHLAN, H. N., M.A. .. ..	1889
BROOMHALL, M., B.A. .. ..	1890
WILLIAMS, J. E., L.R.C.P. ..	1890
58. <i>Kwang-teh-chau</i> , 1890.	
BYRON, Miss .. ..	1884
OLDING, Miss .. ..	1888
59. <i>Ning-kuoh</i> , 1874.	
MILLER, GEORGE .. ..	1884
MILLER, Mrs. (née Mitchell) ..	1887

BURGESS, O. .. ..	1890
GOOLD, A. .. ..	1891
60. <i>Tu-fung</i> , 1890.	
GATES, Miss .. ..	1887
McQUILLAN, Miss .. ..	1887
61. <i>Ch'i-chau</i> , 1874.	
ROBERTSON, Miss .. ..	1886
UNDERWOOD, Miss .. ..	1888
62. <i>Hwuy-chau</i> , 1875.	
BEGG, T. D. .. ..	1838
BEGG, Mrs. (née Stewart) ..	1888
EWBANK, C. A. (absent) ..	1888
SCOTT, Miss M. .. ..	1890
SCOTT, Miss C. .. ..	1890

# X.—Province of Kiang-su. 1854.

Population\* of Province, 23 millions; Area,† 44,500 square miles.

63. <i>Shanghai</i> , 1854.	
TAYLOR, J. HUDSON .. ..	1854
TAYLOR, Mrs. HUDSON .. ..	1866
STEVENSON, J. W. (absent) ..	1887
WILLIAMSON, Miss .. ..	1887
KAY, Miss L. J. .. ..	1890
CARDWELL, J. E. (absent) ..	1868
CARDWELL, Mrs. (absent) ..	1868
LEWIS, W. J. (absent) .. ..	1885
LEWIS, Mrs. (née Kings) (absent) ..	1886
BROUGHTON, J. F. .. ..	1875
BROUGHTON, Mrs. .. ..	1879
COOPER, E. J. .. ..	1889
COOPER, E. J. (née Palmer) ..	1889
MACCUM, T. .. ..	1889
GOODALL, T. W. M. .. ..	1890
DUFF, J. E. .. ..	1890
ORR-EWING, A. .. ..	1885
ORR-EWING, Mrs. (née Scott) ..	1887
NICOLL, G.F.O. .. ..	1875
NICOLL, Mrs. (née Howland) ..	1879
HUNTER, GEO. M.A. .. ..	1890
HUNTER, Miss .. ..	1890

GUINNESS, Miss .. ..	1888
CHAPMAN, Miss L. .. ..	1891
TANNER, Miss F. .. ..	1890
MALIN, Miss .. ..	1888
LANE, Miss M. .. ..	1889
Anderson, Miss Margt. .. ..	1891
Anderson, Miss Hanna .. ..	1891
Hattrem, Miss .. ..	1890
64. <i>Chinkiang</i> , 1889.	
HUTTON, THOMAS .. ..	1884
HUTTON, Mrs. (née Le Brun) ..	1885
REED, Miss MARY (absent) ..	1888
ANDREW, G. .. ..	1881
ANDREW, Mrs. (née Findlay) ..	1882
WILLIAMS, Miss C. L. .. ..	1888
GARDINER, Miss R. .. ..	1891
65. <i>Yang-chau</i> , 1868.	
MCCARTHY, JOHN (absent) ..	1867
MCCARTHY, Mrs. .. ..	1867
MURRAY, Miss C. K. .. ..	1884
MURRAY, Miss M. .. ..	1884

CLARK, Miss C. P. .. ..	1886
FERRIMAN, Miss .. ..	1887
BRADFELD, Miss .. ..	1888
FAIRBANK, Miss M. .. ..	1890
PORTER, Miss B. .. ..	1890
66. <i>Kao-yin</i> , 1889.	
KENTFIELD, Miss .. ..	1888
OAKESHOTT, Miss .. ..	1890
BOX, Miss M. .. ..	1891
YOUNG, Miss F. .. ..	1891
GARLAND, Miss A. .. ..	1891
GARLAND, Miss S. .. ..	1891
Prytz, Miss F. .. ..	1890
67. <i>Tsing-kiang-fu</i> , 1869.	
WEBB, Miss JENNIE .. ..	1885
THIRGOOD, Miss .. ..	1890
Hogstad, Miss S. .. ..	1891
68. <i>Gau-tung</i> , 1891.	
Cundill, Miss .. ..	1890

# XI.—Province of Yun-nan. 1877.

Population\* of Province, 5 millions; Area,† 107,969 square miles.

69. <i>Bhamo (Upper Burmah)</i> , 1875.	
SELKIRE, THOS. .. ..	1889
SELKIRE, Mrs. .. ..	1891
70. <i>Ta-li Fu</i> , 1881.	
FOUCAR, F. THEO. .. ..	1885
SMITH, JOHN .. ..	1885
SMITH, Mrs. (née CUTT) .. ..	1887
ANDERSON, JNO. A. .. ..	1889
ANDERSON, Miss, E. M. S. ..	1889

71. <i>Yun-nan Fu</i> , 1882.	
TOMKINSON, ED. .. ..	1887
TOMKINSON, Mrs. .. ..	1887
ALLEN, H. A. C. .. ..	1889
GRAHAM, J. .. ..	1890
Diamond, F. .. ..	1887
FYSH, Miss E. .. ..	1890
ASPINALL, Miss L. .. ..	1890
72. <i>Chav-tung Fu</i> , 1887.	
Pollard, S. .. ..	1887

Pollard, Mrs. (née Hänge) ..	1887
Thorne, Mrs. (née Malpas) ..	1883
Tremberth, W. .. ..	1890
73. <i>Tung-ch'uan</i> , 1891.	
Vanstone, T. G. .. ..	1885
Vanstone, Mrs. (née Stewartson) ..	1887
74. <i>K'ieh tsing Fu</i> , 1839.	
STEVENSSON, OWEN .. ..	1883
CURNOW, J. O. .. ..	1887
CURNOW, Mrs. (née Eland) ..	1888

# XII.—Province of Kwei-chau. 1877.

Population\* of Province, 4 millions; Area,† 64,554 square miles.

75. <i>Kwei-yang</i> , 1877.	
CLARKE, SAM'L R. .. ..	1878
CLARKE, Mrs. S. R. (née Fausset) ..	1878
PRUEN, WM. L., L.R.C.P. & S. ..	1880

PRUEN, Mrs. (née Hughes) ..	1876
WINDSOR, THOMAS .. ..	1884
ROGERS, A. C. .. ..	1890
BURDEN, F. .. ..	1890

76. <i>Hing i Fu</i> , 1891.	
WATERS, B. CURTIS .. ..	1887
77. <i>Gan-shien Fu</i> , 1888.	
ADAM, JAMES .. ..	1887
SMITH, CECIL G. .. ..	1891

# XIII.—Province of Hu-nan. 1875.

Population\* of Province, 16 millions; Area,† 74,320 square miles.

This province is worked from Sha-shi and Shih-sheo, HU-PEH, which see.

\* The estimates of population are those given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,618,926;	Scotland, 3,735,573;	Wales, 1,360,513;	Ireland, 5,174,838.
Area .. ..	50,823 sq. mls.;	29,820 sq. mls.;	7,363 sq. mls.
			32,531 sq. mls.

## XIV.—Province of Kiang-si. 1869.

Population\* of Province, 15 millions; Area,† 72,126 square miles.

78. Kiu-kiang, 1889.	
ROUGH, J. S. . . . .	1889
ROUGH, Mrs. (née Munro) . . . . .	1888
79. Ta-ku-fang, 1873.	
STEVEN, F. A. (absent) . . . . .	1883
STEVEN, Mrs. (née Tapscott) (absent) . . . . .	1886
McFARLANE, Miss . . . . .	1884
LANG, Miss ANNA . . . . .	1893
80. Nan-kang Fu, 1887.	
REID, J. T. . . . .	1888
REID, Mrs. . . . .	1888
VOAK, Miss . . . . .	1838
ESAM, Miss . . . . .	1889
81. Gan-ren, 1889.	
GRABHAM, Miss . . . . .	1889
COWLEY, Miss L. . . . .	1889
CARLYLE, Miss L. . . . .	1889
82. Kwei-ki, 1878.	
MARCHBANK, Miss E. . . . .	1887
POWER, Miss R. . . . .	1890
BAYIN, Miss E. . . . .	1891

FLEMING, Miss K. . . . .	1891
Alofson, Miss I. . . . .	1891
Parson, Miss C. . . . .	1891
83. Th-yang, 1890.	
McKENZIE, Miss R. . . . .	1888
GARDINER, Miss . . . . .	1888
MILLER, Miss T. . . . .	1890
84. Ho-keo, 1878.	
GIBSON, Miss . . . . .	1881
RAMSAY, Miss E. . . . .	1889
GOOLD, Miss M. . . . .	1891
Sanders, Miss A. . . . .	1891
Klint, Miss I. . . . .	1891
Johnson, Miss T. . . . .	1891
Swanson, Miss A. . . . .	1891
85. Kwang-feng, 1889.	
FITZSIMONS, Miss . . . . .	1888
TURNER, Miss H. D. . . . .	1888
86. Yang-keo, 1890.	
IRVIN, Miss G. . . . .	1888
Nordström, Miss A. . . . .	1891

Anderson, Miss K. . . . .	1891
87. Yuh-shan, 1877.	
MACKINTOSH, Miss . . . . .	1884
GUX, Miss . . . . .	1889
HORSBURGH, Miss . . . . .	1889
ROSS, Miss I. . . . .	1892
POOK, Miss E. S. . . . .	1893
Nilson, Miss Elsa . . . . .	1891
Anderson, Miss Mary . . . . .	1891
Ahlström, Miss T. . . . .	1891
88. Feng-kiang (Kan-chau Fu) 1891.	
HORNE, W. S. . . . .	1888
MEIKLE, JOHN . . . . .	1888
89. Kih-gan, 1891.	
DUFF, GEO. H. . . . .	1888
THOR, A. E. . . . .	1890
90. Chang-shu (Lin-kiang), 1891.	
LAWSON, JAS. . . . .	1888
TAYLOR, WM. . . . .	1890

## XV.—Province of Cheb-kiang. 1857.

Population\* of Province, 12 millions; Area,† 39,150 square miles.

Hang-chau, 1866.	
Wong Le-dyin and Nying Ts-ky'ing.)	
91. Shao-hing, 1866.	
MEADOWS, JAMES . . . . .	1862
MEADOWS, Miss . . . . .	1887
CARPENTER, Miss (absent) . . . . .	1883
92. Sin-ch'ang, 1870.	
HEAL, J. A. . . . .	1885
HEAL, Mrs. (née M. Carpenter) 1883	
Ning-po, 1857.	
Williamson, J., Superintended from Fung-hwa.	
93. Fung-hwa, 1866.	
WILLIAMSON, J. . . . .	1866
WILLIAMSON, Mrs. . . . .	1875
BRITTON, Miss . . . . .	1887
94. Ning-hai, 1868.	
HARRISON, M. (absent) . . . . .	1885

95. T'ai-chau, 1867.	
RUDLAND, W. D. . . . .	1866
RUDLAND, Mrs. (née Knight) 1876	
STARK, JAMES . . . . .	1889
96. Wun-chau, 1867.	
STOTT, Mrs. (née Ciggie) . . . . .	1870
BARDSLEY, Miss . . . . .	1890
WHITFORD, Miss . . . . .	1890
97. Bing-yae, 1874.	
GRIERSON, R. . . . .	1885
MENZIES, A. . . . .	1891
98. Ch'ü-chau, 1875.	
LANGMAN, Miss . . . . .	1884
LANGMAN, Mrs. (née M. Williams) 1887	
JOHNSON, MISS EMILY . . . . .	1887
GILMER, W. T. . . . .	1891
Bender, Jos. . . . .	1890
99. Yung-k'ang, 1882.	
WRIGHT, A. . . . .	1886
WRIGHT, Mrs. (née Harding) . . . . .	1888
DICKIE, F. . . . .	1889

100. Kin-hwa, 1875.	
(To be supplied.)	
101. Kiu-chau, 1872.	
THOMPSON, DAVID B. (absent) . . . . .	1881
THOMPSON, Mrs. (née Dowman) (absent) . . . . .	1883
Beckman, R. . . . .	1891
Rydberg, A. H. . . . .	1891
Rydell, C. . . . .	1891
Madsen, K. . . . .	1891
Witzell, A. . . . .	1891
Johnson, A. T. . . . .	1891
Jansen, N. S. . . . .	1891
102. Chang-shan, 1878.	
LITTLER, Miss C. . . . .	1884
Büchner, Miss E. . . . .	1893
Schnütgen, Miss A. . . . .	1890
103. Peh-shih-kiat, 1879.	
Visited by Miss Littler.	

## Missionaries Absent.—Location Undetermined.

STEVENSON, Mrs. J. W. . . 1866 | MCCARTHY, F. . . 1887 | CAMPBELL, Miss F. E. . . 1888 | MACGREGOR, H. N. . . 1887

## Missionaries recently arrived in China—Engaged in Study.

At Gan-king.	
MARSHALL, G. J. . . . .	1890
FOUGAR, H. E. . . . .	1891
ENTWISTLE, W. E. . . . .	1891
SANDERS, F. G. . . . .	1891
JOSE, G. H. . . . .	87
JOSE, Miss E. . . . .	1891
THOMPSON, W. T. . . . .	1891
UPHAM, H. G. . . . .	1891
SLOAN, W. B. . . . .	1891
TAYLOR, WALTER C. . . . .	1891
TAYLOR, Mrs. W. C. . . . .	1891
SIBLEY, H. A. . . . .	1891
SIBLEY, Mrs. . . . .	1891
SHINDLER, F. E. . . . .	1891
WOODWARD, G. S. . . . .	1891
Karlsson, Aug. . . . .	1891
King, Karl . . . . .	1891
At Yang-chau.	
CLARE, Miss E. . . . .	1889
ROBERTS, Miss I. W. . . . .	1891
STEDMAN, Miss J. . . . .	1890

HENRY, Miss A. . . . .	1891
COLFMAN, Miss . . . . .	1891
HARRISON, Miss . . . . .	1891
MALCOLM, Miss . . . . .	1891
PEARSON, Miss M. . . . .	1891
CLOUGH, Miss E. S. . . . .	1891
BROWN, Miss E. M. . . . .	1891
GOWER, Miss M. M. . . . .	1891
PALMER, Miss E. J. . . . .	1891
WIDGER, Miss M. A. . . . .	1891
ASTIN, Miss E. . . . .	1891
BARRACLOUGH, Miss M. E. . . . .	1891
BARKER, Miss A. M. . . . .	1891
BRADBURY, Miss A. O. . . . .	1891
CHALMERS, Miss I. . . . .	1891
COWAN, Miss M. C. . . . .	1891
HAYNES, Miss F. . . . .	1891
HASTINGS, Miss A. . . . .	1891
SMITH, Miss A. H. . . . .	1891
Ek, Miss Emma . . . . .	1891
Lindgren, Miss H. . . . .	1891
Sundström, Miss Mina . . . . .	1891
Storhaug, Miss S. . . . .	1891

Morrow, Miss . . . . .	1891
At Ta-ku-fang.	
McMINN, Miss L. . . . .	1891
ROBOTHAM, Miss A. . . . .	1891
BOX, Miss R. . . . .	1891
Meyer, Miss A. . . . .	1891
Lindwall, Miss D. . . . .	1891
Peterson, Miss E. . . . .	1891
Carlson, Miss C. . . . .	1891
Gustafson, Miss E. . . . .	1891
Anderson, Miss Clara . . . . .	1891
Anderson, Miss Frida . . . . .	1891
Karlson, Miss Helga . . . . .	1891
Amundsen, Miss L. O. . . . .	1891
In Shan-si.	
Seger, Miss E. . . . .	1891
Pederson, Miss T. . . . .	1891
Peterson, Miss C. . . . .	1891
Olson, Miss O. . . . .	1891
Nilson, Miss M. . . . .	1891

\* The estimates of population are those given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,613,926;	Scotland, 3,735,573	Wales, 1,360,613;	Ireland, 5,174,836.
Area . . . . . 50,823 sq. mls.;	. . . . . 29,820 sq. mls.;	. . . . . 7,353 sq. mls.;	. . . . . 32,531 sq. mls.



# CHINA'S MILLIONS.

## Thoughts on the Song of Solomon.

By J. HUDSON TAYLOR.

V.—FRUITS OF RECOGNISED UNION.—Cant. vi. 11—viii. 4.

(Continued.)

YET one figure more is used by the Bridegroom : “ The smell of thy breath [is] like apples,” or rather citrons. In the first section the bride exclaims—  
“ As the citron-tree among the trees of the wood, I delighted and sat down under His shadow,  
So is my Beloved among the sons. And His fruit was sweet to my taste.”

Here we find the outcome of that communion. The citrons on which she had fed perfumed her breath, and imparted to her their delicious odour. The Bridegroom concludes his description,

“ Thy mouth [is] like the best wine,  
That goeth down smoothly—  
For my Beloved—”

interjects the bride,

“ Causing the lips of those that are asleep to move.”

How wondrous the grace that has made the bride of CHRIST to be all this to her Beloved ! Upright as the palm, victorious, and evermore fruitful as she grows heavenward ; gentle and tender as the Vine, self-forgotten and self-sacrificing, not merely bearing fruit in spite of adversity, but bearing her richest fruits through it ;—feasting on her Beloved, as she rests beneath His shade, and thereby partaking of His fragrance ;—what has grace not done for her ! And what must be her joy in finding, evermore fully, the satisfaction of the glorious Bridegroom in the lowly wild flower He has made His bride, and beautiful with His own graces and virtues.

“ I am my Beloved’s,  
And His desire is toward me ;”

she gladly exclaims. Now it is none of self or for self, but all of Thee and for Thee. And if such be the sweet fruits of going down to the garden of nuts, and caring for His garden with Him, she will need no constraining to continue in this blessed service.

“ Come, my Beloved, let us go forth into the field ;  
Let us lodge in the villages.”

She is not ashamed of her lowly origin, for she fears no shame : perfect love has cast out fear. The royal state of the KING, with its pomp and its grandeur may be enjoyed by and bye : now, more sweet with Him at her side to make the garden fruitful ; to give to Him all manner of precious fruits, new and old, which she has laid up in store for Him ; and best of all to satisfy Him with her own love. Not only is she contented with this fellowship of service, but she could fain wish that there were no honours and duties to claim His attention, and for the moment to lessen the joy of His presence.

“ Oh that Thou wert as my brother,  
That sucked the breasts of my mother !  
When I should find Thee without, I would kiss Thee ;  
Yea, and none would despise me.”

Would that she could care for Him, and claim His whole attention, as a sister might care for a brother. She is deeply conscious that He has richly endowed her, and that she is as nothing compared with Him ; but instead of proudly dwelling upon what she has become through Him, she would fain that it were possible for her to be the giver, and He the receiver. Far removed is this from the grudging thought that must so grate upon the heart of our LORD, “ I do not think that God requires this of

me"; or, "Must I give up that, if I am to be a Christian?" True devotion will rather ask to be allowed to give, and will count as loss all which may not be given up for the Lord's sake—"I count all things but loss, for the excellency of the knowledge of CHRIST JESUS my LORD."

This longing desire to be more to Him does not, however, blind her to the consciousness of her own need, and that He is indeed her only Instructor.

"I would lead Thee, *and* bring Thee into my mother's house,  
That Thou mightest instruct me;  
I would cause Thee to drink of spiced wine,  
Of the juice of my pomegranate."

I would give Thee my best, and yet would myself seek all my rest and satisfaction in Thee.

"His left hand *should* be under my head,  
And His right hand *should* embrace me."

And thus the section closes. There is nothing sweeter to the Bridegroom or to the bride than this hallowed and unhindered communion; and again He adjoins the Daughters of Jerusalem, in slightly different form—

"Why should ye stir up, or why awaken [my] love,  
Until it [she] please?"

Hallowed communion indeed! May we ever enjoy it; and abiding in CHRIST, we shall sing, in the familiar words of the well-known hymn—

"Both Thine arms are clasped around me,  
And my head is on Thy breast;  
And my weary soul hath found Thee  
Such a perfect, perfect rest!  
Blessed JESUS!  
Now I know that I am blest."

#### VI.—UNRESTRAINED COMMUNION.—Cant. viii. 5-14.



**W**E HAVE now reached the closing section of this book, which, as we have seen, is a poem describing the life of the believer on earth. Beginning in Section I. (Cant. i. 2—ii. 7) with the unsatisfied longings of an espoused one—longings which could only be met by her unreserved surrender to the bridegroom of her soul—we find that when the surrender was made, instead of the cross she had so much feared she found a King, the KING of love, who both satisfied her deepest longings, and found His own satisfaction in her.

The second section (Cant. ii. 8—iii. 5) showed failure on her part; she was lured back again into the world, and soon found that her Beloved could not follow her there; then with full purpose of heart going forth to seek Him, and confessing His name, her search was successful, and her communion was restored.

The third section (Cant. iii. 6—v. 1) told of unbroken communion. Abiding in Christ, she was the sharer of His security and His glory. She draws the attention, however, of the daughters of Jerusalem from these outward things to her King Himself. And, while she is thus occupied with Him, and would have others so occupied, she finds that her royal Bridegroom is delighting in her, and inviting her to fellowship of service, fearless of dens of lions and mountains of leopards.

The fourth section (Cant. v. 2—vi. 10), however, shows again failure; not as before through worldliness, but rather through spiritual pride and sloth. Restoration now was much more difficult; but again when she went forth diligently to seek her LORD, and so confessed Him as to lead others to long to find Him with her, He revealed Himself and the communion was restored, to be interrupted no more.

The fifth section (Cant. vi. 11—viii. 4), as we have seen, describes not only the mutual satisfaction and delight of the bride and Bridegroom in each other, but the recognition of her position and her beauty by the daughters of Jerusalem.

And now in the sixth section (Cant. viii. 5-14) we come to the closing scene of the book. In it the bride is seen leaning upon her Beloved, asking Him to bind her yet more firmly to Himself, and

occupying herself in His vineyard, until He calls her away from earthly service. To this last section we will now give our attention more particularly.

It opens, as did the third, by an enquiry or exclamation of the daughters of Jerusalem. There, they asked, "Who is this that cometh up out of the wilderness like pillars of smoke, etc?" but then their attention was claimed by the pomp and state of the King, not by His person, nor by that of His bride. Here they are attracted by the happy position of the bride in relation to her Beloved and not by their surroundings.

"Who is this that cometh up from the wilderness,  
Leaning upon her Beloved?"

It is through the bride that attention is drawn to the Bridegroom; their union and communion are now open and manifest. For the last time the wilderness is mentioned; but sweetly solaced by the presence of the Bridegroom, it was no wilderness to the bride. In all the trustfulness of confiding love she is seen leaning upon her Beloved. He is her strength, her joy, her pride and her prize; while she is His peculiar treasure, the object of His tenderest care. All His resources of wisdom and might are hers; though journeying she is at rest, though in the wilderness she is satisfied, while leaning upon her Beloved.

(To be concluded next month.)

## CHIH-LI PROVINCE.

Population of Province, 20 millions; Area, 58,949 square miles.

### STATIONS OF THE C.I.M. IN CHIH-LI, WITH DATE OF OPENING, AND NAMES OF MISSIONARIES.

Tientsin, 1888.

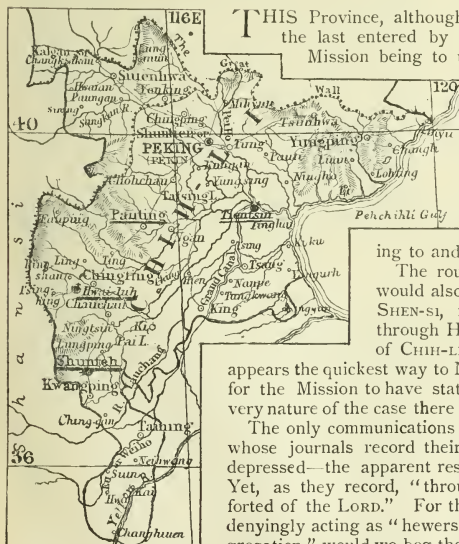
CLARKE, GEO. W. ... 1875  
CLARKE, MRS. G. W. (nee  
Lancaster) ... 1880

Hwuy-luh, 1887.

SIMPSON, JAMES ... 1888  
SIMPSON, MRS. ... 1888

Pao-ting Fu, 1891.

HOODLE, A. ... 1887  
Shun-teh Fu, 1888.  
BRIDGE, A. H. ... 1888  
GRIFFITH, M. L. ... 1889



THIS Province, although in some respects a very important one, was the last entered by the C.I.M. for settled work, the aim of the Mission being to undertake "inland" work mainly, except where the necessity for keeping up communications might necessitate otherwise.

The Province is the base from which to operate in the north-east of China, and hence, as the number of Stations and Missionaries in SHAN-SI increased, it became necessary to open one and another business centre from which to forward supplies, mails etc., and also to assist the Missionaries passing to and fro, as noticed by Mr. Baller last month.

The route through CHIH-LI and the south of SHAN-SI would also appear to be the best for reaching south-east SHEN-SI, rather than that by way of the Han River through HU-PEH; while from Tientsin, through the north of CHIH-LI and SHAN-SI, and across the Ordos country, appears the quickest way to Ning-hsia in KAN-SUH. Thus it is indispensable for the Mission to have stations in Tientsin, Pau-ting, etc. And from the very nature of the case there can be little to chronicle of direct spiritual work.

The only communications this month are from Mr. and Mrs. Simpson, whose journals record their experiences—sometimes hopeful, sometimes depressed—the apparent results of their labours being comparatively small. Yet, as they record, "through all . . . sustained and cheered and comforted of the LORD." For them, and not less for those who are so self-denyingly acting as "hewers of wood, and drawers of water for the congregation," would we beg the constant prayers of our readers. C. T. F.

## Jottings from My Journal.

BY JAMES SIMPSON.

**H**WUY-LUH, *March*.—A great many people have come here wanting medicine, and I praise God I have been able hitherto to give those who came a little help, and cured not a few. But that is not all; those people have also heard the Gospel, and who can tell what fruit may yet result from this work? Last week I had another urgent request to go and see a sick person about five miles from the city. I went, expecting to get an entrance for the Gospel into another home. I hope I ever shall do all I can, first for the souls of this people, and then to make the bed of pain as easy as I can for any poor sufferer that may come in my way.

I sometimes ask myself what is being done. If work at apparent results, certainly it would be rather disappointing. We cannot, of course, measure results by what we see; and while we may look for and ought to expect fruit, we have to wait long and patiently to see any among the Chinese. I do not know one that I could say appears really under conviction of sin.

### DARKNESS THAT MAY BE FELT.

To those not living in China it would be difficult to believe the great differences of dialect within a radius of ten miles. Yet you may speak about anything outside the Gospel, and every word be understood; but as soon as you begin to talk about all men having sin and needing a Saviour, then you can feel the darkness of their minds—they do not understand what you are saying.

I have been visiting some more villages, and, so far as one knows, with very encouraging results. I am always well received, and find some at least who give an attentive hearing to the Gospel. We are thankful for this, and we do pray much that God may be very graciously pleased to bless our humble effort in His most blessed service. It is good, though hard sometimes, to serve the LORD faithfully in China.

I wish I saw the Chinese half as earnest about their souls as they are about gain.

*May*.—The work in the city here is not most encouraging. Business men, as a rule, do not welcome the Gospel. They will tell you it is good, and so on, but they do not care to put it into practice. I do pray and long to see some sense of sin aroused in this people. I sometimes ask myself,

### CAN THESE BONES LIVE?

The people are really bound to idols. The more I get to know of them, the more I see how they are entangled in a complete network of idolatry.

I do praise God for the few that seem so real; and I also like to observe that the Gospel is effecting a double cure—that of sin first, and then of personal cleanliness in coming to worship. We have had a visit from Lu-pao, the Christian young man from Ying-tsun. I do think this man is true, and certainly in talking with him about his soul and the things of the Kingdom he has a definiteness and simplicity about him that one cannot but admire.

I think it is quite remarkable the way in which we can go so freely amongst large crowds of people and find no trouble.

*June*.—I was very much grieved the other day to find not far from Hwuy-luh quite a quantity of opium grow-

ing. This is a giant evil in our midst, and yet I am told this place is as innocent compared with many others. The evil is common among men and women, and what an example and up-bringing the poor children must get!

I often wonder if I am justified in holding such a firm belief that from this place many are to be saved. I do not believe much in special revelations, but this thought I cannot get away from—that many will yet be the chosen of the LORD here. May it be even so!

I recently visited Ping-shan, a small city some eighteen miles north-west from Hwuy-luh. My boy accompanied me, and we had a supply of Gospels and other suitable literature. The day after our arrival being market day, we went upon the street all day preaching and selling the Word of GOD. I may truly say that we were

### RECEIVED AS WITH OPEN ARMS.

Each one seemed to welcome us more than the other. We visited quite a number of shops, by whose inmates we were also well received.

The city has four gates and a mud wall, not in particularly good order; otherwise it is a nice place, and has quite a large commercial interest. It would, I think, make a splendid centre of work and a hopeful field of labour. I visited a few of the surrounding villages and had a good reception. Several people in the city asked me if I had come to rent a house. I suggested they did not want us nor the doctrine we preach. To this a few people rejoined that they would like the foreigners, and would be pleased for them to stay.

Now I have been at the place, I am altogether delighted with the kind reception and marked interest of the people in listening to the Gospel. Two colporteurs who had visited the city sold more than 3,000 Gospels in about two months. What is now needed is that someone should witness for CHRIST there, telling the way of light and salvation. I recall what Philip said to the eunuch as he went up to him in his chariot: "Understandest thou what thou readest?" and the emphatic answer: "How can I, except some man should guide me?" On the other hand, workers are so scarce that there are not enough to occupy places already opened. "Pray ye...the LORD of the harvest, that He will send forth labourers into His harvest."

### A SORE TRIAL.

Out of six people here who have professed and given decided evidence of faith in CHRIST, one has fallen into sin. This is a great sorrow to us. I had purposed at no distant date receiving a few by baptism, but we were praying very definitely that God would show us if there was one in the midst of the little band unworthy. He answered our prayers—I cannot give details here—and brought the sin of one to light. It is really a hard thing to know who are really God's and who are not. The one mentioned gave more evidence than any of the others of being a child of GOD. Will you pray for him?

*July 1st*.—Pray for us and pray for the work here, and for more labourers for this vast and needy land. I praise God that in Him is our Refuge and Strength. If it were not so, I think—nay, I am sure—we should utterly fail in the work. But this can never be; and so we look beyond the failures to the victory in Him.



Jan. 13th.—It is now more than four years since we sailed from London, and so little really seems to have been done by us. But we cannot judge things by sight, as our work is in great measure a preparing of the soil, and it may please the LORD to give some one else to see more of the reaping and gathering of the fruit of our labours.

The year past has been to us a year of many trials and disappointments. The whole of the spring and summer were especially trying, and there was much sickness and death among the natives, who seemed to feel it more than we did. Then, as through the whole empire, there was quite a feeling of unrest. Only on one occasion that I know of were we in danger; that was in the summer during the long-continued drought. One night a band of the baser sort were on their way to wreck and destroy our place, as it was believed that we were the cause of the rain being withheld. But through the wise advice of some friends in the neighbourhood these rowdy people were persuaded that it would do no good to destroy our place; so in the goodness of GOD we were delivered from the hands of wicked men.

I said it has been a year of many trials. Yes, and the hardest of all has been the many times we found the mes-

sage of love and mercy simply left alone—not wanted—darkness loved rather than light, because their deeds were evil. Then we have seen a few who promised well go back, and now they walk no longer with us.

But I must tell you the other side of our experience—how through all these trials we have been sustained and cheered and comforted of the LORD. Yes, it is true that He kept us in peace because we trusted in Him; and while the heathen raged and the kingdoms were being moved we could hear God say, "I will be exalted among the heathen, I will be exalted in the earth."

I have no glowing accounts to give of our work here; in fact, the majority do not seem to want the Gospel we preach. We have a few who we have great reason to believe are on the LORD's side, but the LORD only knoweth the heart. It is a great comfort to know that our work "is not in vain in the LORD." Thus we go forward in the full conscious assurance that He who is with us is more than all they which can be against us. We are fairly well and happy in the work here. We have not lacked any good thing. The LORD has provided, cared for, and protected us, and He will still do so as long as He needs our service here.

## Hopeful Anticipations.

FROM MRS. SIMPSON.

HWUY-LUH, July, 28th.—This season has been a most trying one. We have had nine months with only a shower or two of rain. Hwuy-luh lies so very low, that we get our full share of heat in the summer. The temperature this season has been 106 degrees in the shade, and 96 at night, and consequently everything was almost burnt up. We never felt anything to equal the depression of the atmosphere. Last week we had some good showers, so the farmers have all been busy. Everyone anticipated a famine, as many had sown the seed twice, and it was scorched up. Grain of all kinds has been selling at exorbitant prices. We still long for more rain.

I think I told you we hoped to baptize a few this summer. We felt this to be a very serious step, and both of us were earnest in prayer that the LORD would make it very plain to us if there was one in our midst unworthy to receive baptism. He was very gracious to us at the voice of our cry, and made it plain.

### A CRUSHING BLOW.

The boy who has been with us for nearly two years was at first much opposed to the Gospel, but after a few months he was led to accept it, and we were rejoiced to see a marked growth in grace in him. He began talking to all who came in about their souls, and was listened to, even by old men, very attentively. Often he went out to the villages and markets with us, and really spoke with power. I believe he was made a blessing to some.

This spring Mr. Simpson reminded that he had lost all power in speaking. I tried to attribute it to the weather. However, it went on, and by-and-bye we found out that for a few months he had been living in sin. How manifestly we have seen in his case that where sin dwells the SPIRIT cannot dwell.

It was indeed a crushing blow to us to find this out, but I cannot tell you the gratitude we have felt in seeing how the LORD answered our prayers in showing us this. The work is His, and we, as under-shepherds, ought to do our

utmost to keep out mere professors, or those living in sin, for JESUS came to save from sin.

Some who used to come seem to have taken flight since they have seen how GOD has answered our prayers. When we first came to Hwuy-luh, many women seemed to like to listen to the Gospel. I don't know whether they did so only from curiosity, or with some expectation of gain; but after a time the interest cooled down, and they returned to their idols. I feel inclined to think that many would accept the Gospel if it did not mean giving up something; but when they find that to follow JESUS means parting with some sin, they turn back again. The three men who profess to be Christians are in no way employed by us, and, as far as we can judge, are sincere. Just now I can only point to one woman whom I feel is real, and who walks according to the Gospel.

I like village work, and we hope (D.V.) to go for a week at a time to the villages this autumn. There are two-hundred and eight villages in this district. We have visited those near by.

### FIVE JOYFUL DAYS.

Dec. 17th.—We spent five days at Ying-tsun lately, and we enjoyed them to the full. We only wished we could have stayed longer, but we had to return in anticipation of Dr. Edwards and party coming. From morning to night the people came and went, and though we had no servant, we did not want for one. I feel very sad about that place, for though the people are rough and unmannerly, still they are more honest and simple than those in the city here. All around, both here and there, the plain is simply studded with villages, one, two, three, and four *li* apart. [One *li* is about three-tenths of a mile.]

The tide seems to have turned again in Hwuy-luh, and many more men come around, though not many women. When we go out all are friendly, and in the market especially the people are most respectful, and listen to us attentively. A few more come to worship, too, and

altogether things are about as hopeful as we can expect in a busy business place like this, where people from all parts come and go and carry any amount of gossip along with them.

We may never see it, but I believe there will be an gathering of souls in these villages some day.

Jan. 1st.—The work is not without its difficulties; indeed these are many. But the grace of God is sufficient. At first the work seemed backward, but this autumn we have been much encouraged. Two men have come regularly to worship since March, and other two men since August, all of them twice on Lord's Day, and often during the week. One comes five li. They are all able to read and show a most intelligent interest in what is told them. Of course there are others who come, but not very regularly.

The village work is also encouraging, if only it could be kept up and regular visits made. We have given away a good deal of medicine, and the LORD has used our simple means in a wonderful way. This has helped us to gain favour in the eyes of the people. Some short time ago the woman's work seemed to be very discouraging, and as I was alone for three weeks, I had times of waiting on GOD

in prayer that some would come and show an interest. Since then not a few have come to worship regularly.

I have at last been able to start a meeting on Wednesdays. At the last two meetings there were eight beside my own women, and some children. The one had brought the other, and I may say that one of the men has been the means of bringing them all, having brought the one who is the leader. One's hopes get so often dashed to the ground in China that one almost trembles to say much, but meantime these women seem to be real seekers after Truth. Hitherto they have been very devoted followers of the devil, and it is not too much to ask that they may be even more devoted followers of such a loving Master.

The people here are very kind to us, and though Satan is busy, still we know that we follow a conquering King, and we go forth to battle at no uncertain sound, but because we hear our Leader saying, "Fear not, only believe." It is a great encouragement to us often when wearied and saddened to think that there are so many kind friends praying for us at home, and often sending loving tokens of their remembrance. Believe me, this does a great deal to cheer and encourage the drooping spirit.

## HO-NAN PROVINCE.

*Population of Province, 15 millions; Area, 65,104 square miles.*

### STATIONS OF THE C.I.M. IN HO-NAN, WITH DATE OF OPENING, AND NAMES OF MISSIONARIES.

Chau-kia-k'eo, 1834, & Outstations.	SHEARER, W. E. ... .. 1883	Hiang-hien, 1891.
COULTHARD, J. J. ... .. 1879	SHEARER, Mrs. (née Burt)... 1890	SLIMMON, J. A. ... .. 1884
COULTHARD, Mrs. (née M. H. Taylor) ... .. 1884	TALBOT, J. ... .. 1890	She-k'i-tien, 1886.
HOGG, C. F. (absent) ... .. 1884	TAYLOR, F. HOWARD, M.D. ... 1890	TAYLOR, HERBERT HUDSON... 1881
HOGG, Mrs. (née S. Muir) absent) ... .. 1883	JOYCE, F. S. ... .. 1891	TAYLOR, Mrs. H. H. (née Gray) ... .. 1884
GRACE, ARCH. ... .. 1887	TURNER, Miss E. ... .. 1872	MILLS, D. J. ... .. 1887
GRACE, Mrs. (née Waldie) 1887	LUCAS, Miss E. M. ... .. 1888	LEGGAT, Miss ... .. 1890
	LYDD, Miss J. ... .. 1890	MARLER, Miss ... .. 1890

WE come now to one of the more inland Provinces, and one in which some of the earliest itinerations of the Mission occurred, a Province which drew to itself world-wide sympathy a few years since on account of the terrible devastation wrought by the bursting of its banks by the Yellow River, so well named "China's Sorrow"—a sorrow of which HO-NAN probably generally bears the brunt.

Here we had for some time only two Stations, but last year Mr. Slimmon succeeded in opening a third, with what very encouraging prospects his own most interesting letter narrates. It is not improbable that work may be commenced ere long in another city also—Kwang-chau, in the south-east, referred

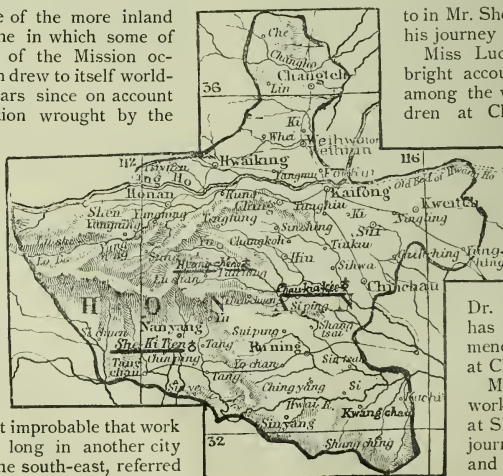
to in Mr. Shearer's account of his journey in that part.

Miss Lucas gives a very bright account of her work among the women and children at Chau-kia-k'eo, in co-operation with Miss Lloyd and our old friend, Miss Turner. Miss Leggat gives interesting details of village work.

Dr. Howard Taylor has recently commenced medical work at Chau-kia-k'eo.

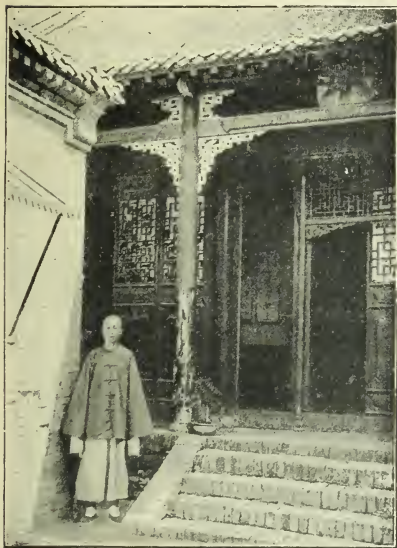
Mr. Mills has been working indefatigably at She-k'i-tien, and in journeys to the towns and markets around.

C. T. F.



## Encouraged despite Discouragement.

FROM ARCHIBALD GRACIE.



CHAPEL AND NATIVE HELPER AT CHAU-KIA-K'EO.

CHAU-KIA-K'EO, January 10th.—The work here is going on quietly; we are sorry to say there have been no additions to the church last year, although the services have been fairly well attended, and also the chapel

on the street, which is open every day. However, if we cannot derive much encouragement from the work as far as visible results go, we are encouraged in our God, and we are sure that the reaping time is coming. The LORD will not allow His Word to fail, praise Him!

At present I am spending every forenoon in the chapel, and have very good audiences. We get people from all quarters and sometimes meet with very interesting cases; men seem to receive the Gospel, but somehow they lack decision.

February 9th.—To-day, being the Chinese New Year, we had a nice conference with the Christians; the subject was "The love of God." We had a very happy time, there being a good turn-out of the Christians, who all took part, and so we had quite a lively little meeting. We intend meeting again to-morrow when the subject will be, "The work of the HOLY SPIRIT;" the object of the two days' meetings being to help the Christians through this trying time when they are beset with so many temptations.

February 10th.—Had a very nice meeting to-day again, the Christians seemed to enjoy it; they had less to say regarding the work of the HOLY SPIRIT than they had of the love of God; however, we trust they have been much strengthened by these two days' conference.

February 19th.—Spent forenoon in chapel and had a very interesting time. One old man, whose name is Mr Liu, has been coming to the Fuh-in-tang (Gospel Hall) more or less for two or three years. He came in and sat down beside me, and began to tell the people that he was going to heaven. One man, on hearing this, was greatly amused, and asked him to explain the Gospel, so he told them to the best of his ability. After he had finished, the man asked him how he could expect to get to heaven wearing such dirty clothes; he at once replied, that if the heart was right it did not matter for the clothes. Although the old man is very stupid and ignorant, the Truth evidently has taken hold upon him. I did praise the LORD when I heard him giving his testimony, because it means a great deal for a Chinaman to confess JESUS before his fellow-men.

## My New Sphere.

FROM MISS EMMELINE TURNER.

[Miss Turner, when previously in China, laboured at Shao-hing, in CHEH-KIANG.]

H O-SI, CHAU-KIA-K'EO, December 8th.—I arrived here December 2nd; all along the way I had the assurance that God was leading me and taking me where He would have me be; and so my heart was kept in peace and at rest. I received a very loving welcome from Miss Lloyd, and felt at home at once. Miss Lucas was away at a mandarin's house; she will tell you about that.

I got into work at once, for Miss Lucas being away, I was asked to take prayers the first morning, and have done so each day since. I realised the LORD's help, though I was conscious of weakness and many mistakes, both of commission and omission.

Last Sunday, my first one here, Miss Lucas, having a bad cold, stayed in bed, so I had to do the best I could

with the women and children who came—a good number, more than had come on any day before. Miss Lloyd was doorkeeper, and helped by giving out the hymns and singing. Some of the children sing very nicely the hymns Miss Lucas has taught them, and some of them, and the women too, have a knowledge of the Gospel.

I went out to-day for the first time for a walk, and Miss Lloyd went with me. We took a woman with us. We were invited into several houses, and went, I should think, into half-a-dozen. In each place we spoke of JESUS, and sought to sow good seed.

I have begun to read with the teacher (Li Sien-seng); it will be a great help to me. I think I can give some help to Miss Lloyd; we went through a hymn together and



part of a chapter to-day; she says my coming is an answer to many prayers. We were over at the Gracies' on Saturday to the united prayer meeting.

We were refreshed on our journey by a visit to our dear

sisters at Ts'ing-kiang-p'u. I spent the night with them and went on in the boat the next morning. We also had the pleasure of seeing our brothers Duffy, Brock, and Donald [while passing Cheng-yang-kwan].

## Visiting the Cities in South-East Ho-nan.

FROM W. E. SHEARER.

[Most of the places mentioned by Mr. Shearer will be found on the Map, p. 62.]

CHAU-KIA-K'EO, 6th February, 1892.—We have much reason for joy in the progress that some of the Christians are making.

Last year was rather an unsettled one for me. I had to go down to Shanghai in the spring, and then spent about two months helping Mr. Gulston at Hankow. I did not get back to HO-NAN till the end of June.

I made a long journey during the months of August and September, visiting most of the cities in the south-east of the province, and selling books and tracts by the way. I was well received, and had a very good time on the whole. People seemed inclined to be friendly, though in some places the curiosity to see the foreigner was rather uncomfortable.

From here I went to Ru-ning Fu (Juning), where I spent five or six days, and then by way of Ching-yang Hien to Lo-shan Hien, and then turned eastward to Kwang-shan and Kwang-chau, and then southward to Shang-ching. From there north-east to Ku-shih Hien (Ku-chi), thence homeward by way of Sin-tsai Hien, Shun-kia and Siang Hien.

After Ru-ning, Kwang-chau was the largest place I

visited. It is divided into two cities by a large river flowing from west to east. Both cities are large and busy, and are connected by a bridge. I spent three or four days in each, and was pleased on the whole with what I saw of the people. My book sales were not large considering the size of the place, but others had been there selling books before. The Romanists have a place in the southern division of the city, but no foreigner resident.

A. Gracie. J. J. Coulthard. W. E. Shearer.



J. A. Slimmon. Mrs. Gracie. Mrs. Coulthard. Mrs. Hogg. C. F. Hogg.

A GROUP OF WORKERS AT CHAU-KIA-K'EO.

special magistrates in the different large centres, such as this, to ferret out the members of those different societies which have been seeking to incite the people to acts of violence, but no one has attempted to molest us here. With God to protect us we could well dispense with special magistrates; but perhaps He may use them too,

well for a time, and then at a weak moment, to cure a complaint, he tasted the drug again which has him now so tightly in its clutches. Still, he is not beyond the LORD'S power to save, and we will hope and pray for him until death.

Four candidates were deferred for a little while.

vinced I am of the one great thing being that a man be entirely consecrated, fully persuaded that without CHRIST he can do nothing, that the work is CHRIST'S, that he is a member of CHRIST, and must be doing his Master's business.

Such a man will be dead in earnest, seeking to have his affairs so arranged as to be always ready if he should be called hence; and to use each moment as it flies to God's glory and to fruit-bearing in and by the power of the SPIRIT. Oh, for more of such men! and praise God that we have so many in the C.I.M.—Extract from a private letter from Mr. —

OH, that more knew the joy of having the LORD as their portion, and giving up themselves and all they have, whether it be money or ability or influence, to the LORD's great work of gathering out His bride from among the nations!

We are "not our own"; but how few practically act as if this were true. The devil is such a skillful hand at deception, saying to this one "You have not the health," to that one "You have not the necessary education," to another "You are not called to go."

The more I see of the men who do come out, the more con-

I am keeping house for Mr. Coulthard till he comes back. We have preaching-halls on both sides of the river and good attendance. The ladies are much encouraged at Ho-si (West of River).

The troubles in other parts of China seem hardly to have affected us up here at all, unless perhaps by making the people rather more shy of us, as, of course, they hear such exaggerated and false reports of what is going on in different parts of the empire.

The Government has appointed



# Encouraging Work among Women and Children.

FROM MISS LUCAS.

CHAU-KIA-K'EO, February 5th.—The work here amongst the women and children, as you will see from my diary, is most encouraging. I think we have little idea of the importance of teaching the little ones. They are greatly helping us now, and some who at first were most trying, are now learning with interest, and assist us in explaining to the other little ones.

## A BUSY DAY.

Sunday, January 10th.—We had an exceedingly busy day. About 9.30 a.m. three women came to me to ask if I would go over to Ho-peh to visit, as I supposed, a sick woman. It was not very convenient, as I expected the people to be coming to the morning meeting. After some deliberation we thought it best for me to go and return as quickly as possible. I found the patient to be a man, and told his wife that our brethren would be glad to help her husband.

Two or three women there had small ailments, and I was amused to see how they enjoyed having their pulses felt. The family is Mohammedan. Before leaving they listened very attentively to the Gospel, and would like me to call on them again. A number of women and children came to the morning meeting, and what with speaking, singing, and attending to the sick, it was 3 p.m. before we got any rest, for while I took my dinner an enquirer came in for a talk. About 5 p.m. some more children and women arrived, and we had another meeting. After dinner Miss Turner and Miss Lloyd went with Mrs. Kao outside the city to tell the Gospel to some who had

## NEVER HEARD BEFORE.

January 15th.—Mrs. Coulthard and I went out to visit the village we were at a week ago, and were much encouraged by the way in which a young opium smoker listened as we told of the love of JESUS and His power to save to the uttermost all that came unto Him in faith.

January 18th.—The Mohammedan family visited last week sent for me again, and I spent a long time teaching them about the plan of salvation. They bought two books, and got one of their brothers to read to them at night.

January 22nd.—The women are busy just now preparing for the New Year; however, two new enquirers have come this week—both old women. One lives on a boat, her home being several hundred *li* from here. This morning I sang over and over again to her the little verse: "I am so glad that JESUS loves me." She had been saying how old people easily forget, but she said: "JESUS loves me, that I cannot forget." The other old lady has been coming daily to have her eyes attended to, and is also eagerly learning.

Our few drugs are greatly helping us to win the confidence of the people, but we make them understand that our chief object is to teach them the way of salvation.

## THE CHILDREN.

The work among the children is, I am thankful to say, going forward. We are using large hymn-sheets, and as they learn the verses, they also learn to read them.

January 26th.—We had some quiet personal talks with

three dear women, who seem really in earnest. One of them was a Mrs. Peh, who used to come when we first arrived here. Owing to her husband's cruel treatment she has not been able to cross our threshold for some time. Early one morning, about three weeks ago, Mr. Peh, in a drunken fit, beat her so badly that she left home. She was beside herself, poor woman! She told me on Sunday she felt so angry she could not pray to the LORD JESUS.

## COMFORTING A BADLY-USED WIFE.

We had some earnest talk over the matter, and afterwards she very humbly confessed her sin in prayer. She spent a good while with us. After tea we sang to her, and she then told us that when she is asleep she dreams that she is with us, and then to her disappointment wakes up to find herself surrounded by all her home sorrows. She left us, looking quite bright. It is a great joy to be able to bring some sunshine into that poor loveless life. We have remembered her daily in prayer, and are specially thankful that the LORD has sent her to us again.

The old lady who comes daily to have her eyes attended to seems to be progressing favourably in every way. She is so delighted to be able to go about alone.

January 29th.—To-day being the last day of the Chinese year, we have not had many visitors. But this afternoon two of our most earnest Mohammedan enquirers came to see us. Mrs. Wun arrived not long after dinner with one of our little scholars, a sweet little girl, about seven years of age. She brought us a present of a special kind of roll prepared for the New Year. When I had thanked her she took me by the hand and led me into my bedroom.

## A CHINAWOMAN'S PRAYER FOR MONEY.

I wondered what the dear woman was about, but she quickly told me that the LORD JESUS had been very gracious to her, and she wanted to have some prayer. She said that three or four days ago she had not money in the house to enable her to prepare for the New Year. She asked some of her relatives to lend her some money, but they said they were unable to do so. Before going to bed, she knelt down and made her need known to the LORD, reminding Him of the promise, "Whatsoever ye shall ask in prayer, believing, ye shall receive."

Early next morning, as she opened the door of her house, she was greeted by one of her relatives, who said she had

## BROUGHT ALONG THE SUM

she needed; and later her daughter and adopted son came with presents of food.

Her heart was so full of joy, we had united praise and prayer. The SPIRIT of the LORD is doing great things for her. We long to see her some day make a public confession of her faith. She loves to learn, and then tells out to others what she knows about the LORD. As her memory is not very good, she gets the little girl who accompanied her here, and whose home is quite close to her own, to help her to learn the texts and hymns by heart. It is a blessed privilege to be allowed to see the power of God working in these dear Mohammedan women and children.

Our woman, Mrs. Kao, went home last week to see her

daughter go away to be married, and she told me that when she had dressed her, and she was ready to leave, she shut the door and knelt down with her in prayer for blessing. She also told me that her husband brought home some incense and paper gods for the New Year.

Praise the LORD, Mrs. Kao took her stand and boldly refused to use them. This dear woman four or five months ago did not know who JESUS was, but she is now using every opportunity to teach others about His great love,

particularly impressing upon her listeners the importance of confessing and forsaking sin, and of faith in the precious death of the Crucified for salvation.

The work amongst the boys and girls has been growing so much that we felt it would be a good thing to have one class for boys and one for girls five mornings in the week, each under an hour, in which they would learn a hymn and text and to read a few characters. They seem to like this arrangement.

## Bright Prospects at a New Station.

FROM J. A. SLIMMON.

[The new station opened by Mr. Slimmon is Hiang-ch'eng (or Siang-ch'eng) but appears to be locally called Hiang-hien.]

I HAVE been wondering how your idea of reaching every family could be carried out, and I want to try to do a little work in the following way—a plan that I have had in mind for some time.

In going to a new place one of the first things we are asked is, "Can you help me to break off opium?" My inn-keeper at Hiang-ch'eng has asked me to help him, and I have promised. I propose to receive no money for the medicines, and if the LORD makes me successful, others are sure to ask my help also, which I will give on condition that I go and live at their home and be with them day and night.

Suppose the cure takes twenty days, I shall be able in that time to reach most of the houses in the village, and shall then be ready to accept another invitation to another village. If this is of the LORD, we may be able to turn the devil's weapon of opium against himself.

Hiang-hien, Jan. 5th.—Everyone here seems to be friendly, and I am widening my circle of acquaintances daily. Several of my neighbours come in to join me at evening prayers in the inn, and others are studying our books at home. One of these is a student who wants to break off the opium habit. I have promised to help him to do so as soon as he has mastered two books which he bought—"The Gate of Virtue and Knowledge," and "Evidences of Christianity." A military B.A. takes good-naturedly all the jeering he has to stand from his friends, and is not at all ashamed of the Gospel, but boldly confesses that he is a believer in JESUS CHRIST. He took me out to dinner the other day, and introduced me to several of his friends.

I had an interesting visit from two old women between seventy and eighty years of age. They said they had heard about my preaching the doctrine of heaven, and had come to see whether they had time to learn it before they died. They stayed quite a long time, asked very intelligent questions, and promised to come again and bring some more old women with them. They had wanted to hear, but had been afraid

to come lest I should disdain to speak to old women, and be angry with them for troubling me! I have promised to teach a man who lives near them how to worship God, and then he in turn can teach them.

March 25th.—I have never yet had more encouragement in the work than I am having here. For the last six months or so interest has increased steadily. I have visitors all day long—not merely strangers who have come to "look see," but people have returned again and again, and are more or less interested in my message; while in

the evenings my rooms cannot contain all who come to see us. At evening prayers sometimes the larger half of them have to be seated in the court round the door, and it is "a sight to make a missionary" to see such a crowd kneel while we pray to the GOD of whom six months ago they knew nothing.

Among those who have cast in their lot with us there are several very bright cases. I almost hesitate to write about them, lest on the one hand it may be an occasion for the flesh to feel puffed up, or on the other bring them more trouble. But I believe that He is able to keep me, and greater is He that is for them than he that is against them.

And I want to call forth more prayer from God's remembrancers for the work in this place and for old Chu-mao. He is over seventy, and has been a strict vegetarian for more than thirty years, but is now trusting in JESUS only for salvation. When he began to come to our meetings some of our friends told him that he would require to break his vegetarian vow. He seemed afraid to do this, lest he should have to pay the penalty, which was to be "snatched by the dragon," in whose existence and power he has still a firm belief, though he has long since given up mere idol worship. I advised him not to be in a hurry about breaking his vow, but to wait until he knew more about our doctrine, and was better able to make an intelligent decision; but, to my joy and surprise, he turned up next day, saying that he had broken his vow, and was looking to GOD to save him from the dragon.

Another case that gives me much joy is that of Mr. Chang, who beyond



PATRICIAN—FUR GOWN.

all others has made an out-and-out decision to be on the LORD's side. When he had made up his mind to trust in JESUS, he went home and collected his gods, ancestral tablet included, and made a bonfire of them, quite of his own accord. One of his grown-up sons, thinking that his father had gone crazy, came to the rescue of the gods, but was only able to save half of the kitchen god. The family were in great consternation, expecting vengeance to fall on them; but as day after day passed they found that the only change that took place was that their father, who had hitherto been an inveterate gambler, spent his nights at home instead of at the gambling-house. He is a farmer in fairly well-to-do circumstances, intelligent and pleasing in manner, and his gambling friends were many. I asked him the other night if any of them ever tried to entice him back to gambling. He said that none in the immediate vicinity did, as they knew it would be of no use; but that friends from a distance occasionally called, and he had explained to them why it was that he had given up his gambling.

Mr. Li, who is a military B.A., is also a case to encourage one. He is thoroughly soldier-like in his disposition, blunt, and outspoken. The one idea that has taken possession of him above all others is that he is a great sinner and that JESUS can forgive sin. Like most military men in China, he has led rather a wild life. Several months ago, when, after prayer, he received the SPIRIT—or, as he put it, "his heart turned over"—he told me he was going to give up all that was wrong. I saw he was leaning on his own strength of will, and tried to warn him, but he felt sure that he had only got to make up his mind to do a thing and it would be done. He has found out his mistake since then, and is feeling humbled, but I believe he will yet rejoice in perfect liberty. He has been a great help to us here, and I reckon him one of my best friends. I want prayer for him and for all the others that are yet to follow.



PELEBAN—STRAW MACKINTOSH.

May 30th.—I asked you some time ago to join me in praying that the LORD would enable me to open this place as a station. I would like you now to join me in returning thanks.

My room at the inn gradually became too small for me. The friends who came to join us at worship gradually filled up the room, and eventually half of them had to be content with a seat in the yard, so I thought it high time to take a house where we should have more accommodation. Several houses were offered me, and on waiting on the LORD in prayer, He guided me to the one I am now in. He gave it to me as a birthday present, the agreement being signed on my birthday.

I have been in the house two months now, and things continue peaceful and prosperous. All the neighbours are friendly, and visit occasionally. I have lots of visitors from the country round about, as it is commonly reported that I am a great physician. And really the LORD has wrought some marvellous cures, where the means used were not at all adequate to the result. For instance, one old woman had been troubled with a bad headache for years past, and taken no end of native medicine. When her husband came to me for medicine I felt that I could do nothing, but it would have been worse than useless to tell him so; he would not believe me. So, to please him, I gave him three small doses of Sodæ Bicarb., which, to my astonishment, he declares has cured the patient!

This giving of medicine is the means of spreading the Gospel, for I have established the rule that all who come for medicine must buy one or two of our books. The plan works admirably. One man, who bought twenty

cash worth of books in order to get medicine, came back a few days afterwards to buy a New Testament (though not wanting medicine).

Those who joined us in the inn at worship continue to come. Last Sabbath we had twenty people present, all of whom come more or less regularly. Praise the LORD!

## Interesting Work among the Villages.

FROM MISS LEGGAT.

SHE-KI-TIEN, February 26th.—We left to-day for work among the villages. About three o'clock we halted at a small village to rest our animals, and a crowd quickly surrounded us, animated with a desire to see the foreigners. We spoke to the women, but they were too much taken up with our faces and clothes to pay much attention to our words.

We stayed a fortnight at Chuh-yuen. Miss Burt and I were the first foreign ladies who had ever been seen in that part of the country, and it seemed as if our arrival had turned that part of the world upside down, for, from far and near, the women and men came. Crowds, crowds,

every day for eight days; the first arrivals generally appearing before we had finished breakfast.

I was very much struck by the exceeding friendliness of the women; they gave us a very pleasant welcome, and as they examined us very closely, it was always with a pleasant manner, and a half-kind of apology for being so curious found expression in the oft-repeated "O, muk-tu kien-ko"—I have never seen (any foreigner) before. Their curiosity had first to be satisfied before an attentive ear would be given to listen to the Gospel.

Among the many who came there were some, almost daily, who really seemed anxious to hear about the way of



salvation. Pretty often the cart which brought some of the women has been kept waiting by one of their number until the rest became somewhat impatient with the one who would not leave until she had heard "just a little more about the LORD JESUS." For these few we thanked the LORD; for the oft-repeated "*O puh tong*"—I do not understand—sent us often to our knees with the cry, "LORD, this work is beyond us, we are not sufficient to do it of ourselves, do Thou work for us!" Our vocabulary, which was just of one year's growth, seemed so little wherewith to feed the multitudes.

At the village of Yang-keo we spent a fortnight. One special feature of our stay was the nightly gatherings in the kitchen after supper. Between twenty and thirty women and young girls came regularly for the first week, afterwards the numbers decreased a little. Our man-servant, a bright Christian, assembled a number of men, and every evening preached to them in the courtyard; so we were reaching both sexes during our visit.

On Friday, March 27th, we returned home to She-ki-tien. We were told of one woman who had died, and on her death-bed had asked that some of the ladies at the Mission House might be sent for. Messengers had come, but there were no ladies at home, and the woman died repeating a short prayer she had been taught.

June 3rd.—I have been feeling, Oh, for one to lead on; and the LORD has shown me that He is sufficient. It has been a true rest of soul just to settle down on the promises, or, rather, to get beyond the promises of God Himself.

July 3rd.—I think I can trace an increase of interest among the women whom we look upon as regular attendants. They are so slow to learn and so quick to forget, that I am sure it will be better to assemble them oftener. However, about that the LORD will be our guide.

Rumours of the disturbance down south have assumed gigantic proportions here. Meanwhile the people are quiet and as friendly as ever, but our trust is not in an arm of flesh, but in the living God, who reigneth!

September 29th.—Will you pray that my way be opened up to the regions beyond She-ki-tien? I feel that God is calling me to go out—out into the places where the women have not been reached. My soul is not at rest here. I shall need to go prayerfully and cautiously, but if the LORD does not close my way He will be my strength.

I am desirous of making a circuit right round the city, and then take a cart to go to the "regions beyond." Such is the plan I have sketched out for my winter's work, for I should like to put in a good deal of study yet. I am persuaded that unless there be a good foundation of study, one's after-work will always be somewhat crippled.

## Scattering the Seed Far and Near.

FROM D. J. MILLS.

SHE-KI-TIEN, April 21st.—Returned on the 18th from a preaching and bookselling tour. The LORD gave me a prosperous journey and acceptance in the eyes of the people. At each place large numbers were willing to hear the Word preached, and a considerable number of books, etc., were sold.

At one place, Fang Hien, distant from here some 27 miles, as much as 2,000 cash was taken, and this notwithstanding that the place has been visited more than once by foreigners selling books. Both this Hien and another place, Yuen-t'ang, distant from it only nine miles, are on the river which flows through here, and joins the Han lower down, at Fan-ch'eng. Both, too, are considerable centres of trade. In Fang Hien the most populous part of the city is that outside the walls in the west suburb, where a very considerable trade is carried on.

I was glad to note, both going and coming back, that there are many village centres where a residence of a few days' duration would be likely, by God's blessing, to bear abundant fruit. During a visit of only a few hours, especially on a first occasion, there is hardly time for the suspicion and surprise with which every foreigner is viewed to wear off. Should I remain for any lengthened period in this district, it will certainly be my wish to go over this ground again.

The work in the front chapel here is generally a source of real joy, so many coming regularly and understanding not a little. It seems to be only the fear of man that is keeping many back from an open profession of CHRIST.

Here, as in so many places in China, the work is only in its earlier stages, and the foreigner has yet much to do to live down the evil reports so widely spread, and so commonly believed; hence, for a native to have anything to do with the foreigner is to incur odium and hatred on every side, whilst, of course, "the offence of the cross" is additionally incurred by all those "who will live godly in CHRIST JESUS."

April 24th.—These days, opening the front chapel for

the first time after my return from the journey, it has been pleasant to be welcomed back by not a few. Surely, by the way some of these people listen, there must be more than a passing interest. To-day especially large numbers remained, all attention for a considerable time, and went away saying to one another, "He preaches the truth; this doctrine is good!" Oh, that they would yield themselves to JESUS!

May 6th.—Directly after breakfast this morning went to a large fair about six miles from here. It is one of the largest fairs or markets I have been in, there certainly being some 3,000 people present.

Securing a good place, I had several hours of preaching and bookselling. Being in our own neighbourhood, I met with many who knew something of our message, and still more who had purchased our books. The behaviour of all was uniformly courteous and pleasant, and an attentive hearing was given by not a few.

May 10th.—In the morning our service was a very pleasant one to all, I think. Our sisters' work among the women is certainly not declining, judging by the number of those who came.

May 14th.—To-day, there being a large fair in progress just outside the gate near here, I had exceptional numbers in the front chapel. In the morning I spoke for three hours, sometimes as many as two hundred people listening. In the afternoon one of the natives came and helped, speaking remarkably well. Altogether many hundreds must have heard something to-day of the truth about God. Visitors came in, too, before I had finished breakfast.

May 19th.—One man who has lately been amongst us made me glad to-day by coming to buy a New Testament, to read to his neighbours, he said. In conversation he told me that after the first night's visit, he went home and destroyed all his idols. This was about ten days ago, and he has been coming regularly since. He tells me that, believing in JESUS as his own Saviour, he has turned from idols "to serve the living and true God."



## In Memoriam.

MISS EMILY TANNER — MISS ANNIE SMITH.

**G**OD has been very gracious to us the last few months. Although many of our dear friends have passed through periods of sickness, and some have drawn very near to the gates of the Better Land, yet all have been spared to us. Last month, and this, however, we have had the sorrowful duty of chronicling the departure of two of our sisters, Miss Tanner, of Winchester, and Miss Annie Smith, of Canada.

Miss TANNER, after a period of training at Doric Lodge (the Deaconess Home of the East London Institute, under the charge of our friends, Dr. and Mrs. Guinness), sailed for China on October 30th, 1890. Having spent six months in study of Chinese at Yang-chau, she went to help in the work at Wun-chau. In September last, while taking a walk on the city wall, through missing her footing, or by a gust of wind, she fell into the street below, and shattered her right arm. She had immediate attention, and was subsequently removed to Shanghai, where notwithstanding the best surgical aid, she gradually sank, and after a fruitless operation, passed away on February 8th. Those who were with her testify to her beautiful patience and resignation, and peaceful state of soul. She is, we are told, the first from Doric Lodge who has fallen in the foreign field. The following extract from an unfinished letter to a cousin, written the day before her accident, has a melancholy interest.

"I have just left off study for to-day, feeling like shouting Hallelujah! for I am really beginning now to make a start in the dialect. And in the matter of the tones, which are so important, the LORD has given such real and marked help, and I am just beginning to get a hold of them. Nothing but steady

plodding will do for the language; it is intensely interesting. I enjoy it so much, but one can only make slow progress, just over and over and over the same. My teacher is a much better one than I had; do pray for him—he knows the Truth so well—and that I may live CHRIST before him."

We have felt deeply for the sorrowing parents in "the previously untrodden path of trial."

Miss ANNIE SMITH reached China so recently as December last. She had been ill at Yang-chau for over three weeks with typhus fever, seriously complicated by bronchitis, and fell asleep on February 26th. Mr. H. W. Frost, the Secretary of the N. A. Council, writes:—"She it was who went out from Stratford, Ontario, where she had been engaged in connection with Miss Macpherson's work. This is a severe blow to us all, as our beloved sister was one of the most promising workers we have had the privilege of sending to China. But our hearts by faith speak the praise which Miss Smith herself felt, and called upon others to feel, knowing Him who reigns and rules, and doth all things according to the counsel of His will. The work is God's, as also the workers. Let the LORD do as seemeth Him best." We heartily respond, Amen.

C. T. F.

## Cleanings.

**SHEN-SI.**—Mr. Easton speaks of much encouragement at Han-chung, where nine were baptised during the last quarter of the year. In the same period three died who, though not baptised, he believed to be truly converted.

Dr. Wilson has continued daily preaching at the dispensary, and the Sunday services have been unusually well attended. Two native Christians have been doing good itinerant work, and came back bright and encouraged.

Mr. A. H. Huntley mentions that a larger and most suitable preaching place, with seating accommodation for 200, had been opened at Cheng-ku, the old place proving too small. During the last quarter of 1891, eight different families had burned their idols, and two more had promised to do so on Sunday, December 13th, on which day, also, five more candidates were to be baptised, making seventeen for the year, and bringing the membership up to seventy-four. It was hoped that eight or ten more would be baptised early this year.

Mr. Botham had at last been successful in renting and occupying a house in Feng-tsiang, which is a cause for much thankfulness.

Mr. Bland had spent nearly three months in visiting towns and villages in the Si-gan Plain, and found the people generally attentive listeners. Mr. Shorrocks, of the B.M.S., is now settled about twelve miles N.E. of San-yuen, among the SHAN-TUNG immigrants.

**SHAN-SI.**—*Erratum.*—On page 48 of our last, the number of converts in this Province connected with the C.I.M. was, by a printer's error, stated to be 7,500 instead of 750.

**SI-CHUEN.**—Mr. Kirie continues extensive visitations among the towns and villages about Kia-ting, "testifying publicly and from house to house that there is but one God and one SAVIOUR, some saying that they believed the things that were spoken, and some that they believed not."

At Chung-king the annual conference was held early in

November, thirteen members and enquirers attending. Four men were baptised.

The first-fruits had been gathered at Lu-chau, two men having been baptised on November 2nd; three were also accepted as probationers, and six or seven more were interested. Mr. James says, "No people could be more friendly or more easy of access than those in this city and its dependencies. We continue in peace, the people knowing little or nothing of the state of things down the River."

The work at Chen-tu "goes on nicely, and there are a good few enquirers."

The Misses Culverwell continue to visit the villages within reach of Kwang-yuen. The official of the district of Li-kia-pu (in the hills, two days from the city) has given them an invitation to stay at his house on their next visit, and not to think of going to an inn. The family are interested in the Gospel.

At Kwan-hien "the work goes on quietly but, I hope, surely," writes Miss Fosbery. The Sunday-school continues to prosper, and they are "encouraged in the LORD to hope for great blessing this year."

**GAN-HWUY.**—Mr. Reid was much encouraged by a trip into the country taken from Lu-gan, the people manifesting a readiness to purchase tracts and listen to the Gospel.

Mr. W. Cooper baptised at Gan-king three men and four women on December 23rd, "all very bright, earnest believers," and expected four or five others might be received ere long. They had enjoyed "a most blessed conference time with the Christians and enquirers from the country."

**YUN-NAN.**—Mr. Selkirk reports the work at Bhamo (Burmah) as encouraging, though the Chinese population is a very shifting one. He and Mrs. Selkirk visit in their homes many who fear to come to the chapel, and are welcomed. The frontier country is quieter, and he hopes a safe road into China may be opened at no distant date.

Mr. Curnow had made a six days' itineration south-west from K'uh-tsing Fu, covering sixty miles, and visiting five markets and fifteen villages, two of the former and all the latter previously unvisited. Many thousands heard the Gospel who had never done so before, and many more heard a second or third time, as everywhere he goes someone is found who has visited the missionaries in the city, or knows something of them, and has a good word to say of kindness received.

Messrs. Allen and Graham had spent five weeks on a journey to Meng-tsi Hien and K'ai-hwa Fu, south-east of Yün-nan Fu. They passed through numerous villages, and noted several very suitable centres for stations, but—where are the workers?

KWEI-CHAU.—Mr. Windsor says that several of the Christians at Kwei-yang Fu are sadly wandering from the Lord, and becoming the victims of opium-smoking. This is very sorrowful, and calls for much earnest prayer. The number of opium-poisoning cases is alarming. In one period of seven days they had fifteen cases—seven within twenty-four hours!

Mr. Adam has a hopeful, cheering work at Gan-shun Fu and Gan-shun-chau, but the work at Gan-p'ing seems at a stand.

Mr. and Mrs. S. Clarke had paid a visit of an encouraging nature to T'ung-chau, which was visited subsequently by Mr. Windsor also.

KIANG-SI.—The superintendence of this Province has been undertaken by Mr. Orr-Ewing for the present. He and Mr. J. T. Reid have been visiting the stations on the Kwang-sin River, an account of which from pen and pencil will doubtless appear in due course. The work is reported as full of interest. The sisters were well and happy in their work, and the country passed through, Mr. Reid says, was singularly lovely. Mr. Orr-Ewing has since gone to visit the south of the Province.

Mr. Horne, writing from Feng-kiang, says there are nine

market days in the month, when a great many countrymen call, to whom books are offered for purchase and the Gospel errand explained. Many travellers, including natives of HÜ-NAN, call on other days also.

CHEH-KIANG.—Miss Meadows notes that in the four years during which she has had charge of the school at Shao-hing, eleven girls and the matron have been baptised.

From Wun-chau we learn that the preachers were up in December for special Bible study. They came up again in the Chinese first moon, and at Mrs. Stott's suggestion took advantage of the holiday time to evangelise among the villages. Eleven volunteered to go for a month. They were to go two and two, and preach in every village.

The boys have manifestly grown in grace during the past year, and at the break-up for the New Year there were fourteen girls professed Christians. It was earnestly hoped that the boys and girls may so live and speak in their homes as to be a great blessing.

Mr. Rudland baptised twenty-five at Din-tsi (a T'ai-chau out-station) on October 21st, being candidates from there and three other out-stations, the largest number he has received there yet, though he thinks it probable that this number may be increased. There were ten out-stations, with the prospect of another shortly.

#### BAPTISMS.

SHAN-SI.—Ta-ning, September 24th, seven; Hiao-i, October 1st, six; K'uh-wu, October 14th, five; P'ing-yang, October 16th, eight; Hung-tung, October 18th, twenty-six.

SI-CH'UEN.—Pao-ning, September 13th, two; Lu-chau, November 1st, two men; November 2nd, three women; Chung-king, November 7th, four.

KAN-HWUY.—Gan-k'ing, December 23rd, seven.

KIANG-SU.—Yang-chau, December 1st, one.

YUN-NAN.—K'uh-ts'ing, September 4th, one.

CHEH-KIANG.—Sin-ch'ang, December 9th, three.

## Personalia.

*"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."*

#### ARRIVALS.

In England.—Mr. and Mrs. Hudson Broomhall and Miss Malin on March 26th, by French mail.

In China.—Mr. J. W. Stevenson on March 14th.—Mr. and Mrs. Cardwell on March 31st—Nine sisters and three brothers from Scandinavian Alliance Mission, of U.S.A., on March 4th.

#### DEPARTURES.

For China.—Mr. W. C. Hooker, from Vancouver, on April 6th, sent by the Council for North America.

For England.—On March 19th, Miss Guinness, by French mail, due in London on April 23rd.—On April 2nd, Mr. and Mrs. Gulston, by French mail, due on May 7th.

#### FALLEN ASLEEP.

Smith.—At Yang-chau, of typhoid fever complicated with bronchitis, Miss Annie Smith, from Canada.

Mr. Hudson Broomhall reached home much better in health, and is recovering strength satisfactorily.

Mrs. W. Cooper had several attacks of malarial fever in the autumn, which greatly reduced her strength, unfitting her for much work at present.

Miss Guinness' return is noticed above. This was called for by the serious illness of Mrs. Grattan Guinness, for which we were profoundly grieved. We rejoice to hear she is marvellously recovering. While in England Miss Guinness hopes to publish the history of the C.I.M., on which she has for some time been engaged with Mr. Taylor in Shanghai.

Mr. and Mrs. Geo. Hunter were staying in Shanghai. Mrs. Hunter had been very unwell at the close of the year, but was rapidly improving.

Miss Malin feels compelled by the state of her health to resign her connection with the Mission, greatly to her regret, as the four years of work in China "have sufficed to unite her heart and sympathy continually with the work."

Mr. G. J. Marshall, of Canada, who had been nursing Mr. Hudson Broomhall, was himself laid down with a severe attack of typhoid fever, but by last accounts was making a good recovery.

The announcement of Mr. Phelps' resignation in the January number was premature. He had only given the required six months' notice, which he has suspended for the present.

Dr. W. Pruen had been poorly again, though the nature of the illness is not stated. Mrs. Pruen, Senr., "is a cheer and a blessing to all in Kwei-chau." She is studying the dialect with a teacher.

Mrs. Rudland has had to give up all work for a time, an attack of bronchitis having left her throat very weak.

When noticing in the January number the retirement of Miss Say, it should have been stated that in heart she is still in the work, in which her husband is also interested.

Mr. W. E. Shearer was married to Miss M. J. Burt at Shanghai on March 9th. Mr. and Mrs. Shearer have returned to work in Ho-nan.

Mrs. Sibley and Miss Maggie Scott, both from North America, have been ill with malarial fever, but latest tidings report them recovering.

Mrs. Herbert Taylor is not by any means strong. Mr. H. Taylor was being blessed in work among men at Yang-chau.

Mr. and Mrs. Hudson Taylor expected to leave for England on the 16th of April. They may, therefore, arrive in time for the Meetings on May 24th, announced on p. 2 of cover.

# CHINA'S MILLIONS.

## Thoughts on the Song of Solomon.

BY J. HUDSON TAYLOR.

VI.—UNRESTRAINED COMMUNION.—Cant. viii. 5-14.

(Continued.)

**W**ONDERFUL, however, as are the revelations of grace and love to the heart taught by the HOLY SPIRIT through the relationship of bride and Bridegroom, the CHRIST of GOD is more than Bridegroom to His people. He who when on earth was able to say, "Before Abraham was, I am," here claims His bride from her very birth, and not alone from her espousals. Before she knew Him, He knew her; and of this He reminds her in the words,

"I raised thee up under the citron tree;  
There thy mother brought thee forth."

He takes delight in her beauty, but that is not so much the cause as the effect of His love; for He took her up when she had no comeliness. The love that has made her what she is, and now takes delight in her, is not a fickle love, nor need she fear its change.

Gladly does the bride recognise this truth, that she is indeed His own, and she exclaims,—

"Set me as a seal upon thine heart, as a seal upon thine arm:  
For love is strong as death;  
Jealousy (ardent love) is cruel (retentive) as the grave;  
The flashes thereof are flashes of fire,  
A very flame of the LORD."

The High Priest bore the names of the twelve tribes upon his heart, each name being engraved as a seal in the costly and imperishable stone chosen by God, each seal or stone being set in the purest gold; he likewise bore the same names upon his shoulders, indicating that both the love and the strength of the High Priest were pledged on behalf of the tribes of Israel. The bride would be thus upborne by Him who is alike her Prophet, Priest, and King, for love is strong as death; and jealousy, or ardent love, retentive as the grave. Not that she doubts the constancy of her Beloved, but that she has learned, alas, the inconstancy of her own heart; and she would be bound to the heart and arm of her Beloved as with chains and settings of gold, ever the emblem of divinity. Thus the Psalmist prayed, "Bind the sacrifice with cords, *even* unto the horns of the altar."

It is comparatively easy to lay the sacrifice on the altar that sanctifies the gift, but it requires divine compulsion—the cords of love—to retain it there. So here the bride would be set and fixed on the heart, and on the arm of Him who is henceforth to be her all in all, that she may evermore trust only in that love, be sustained only by that power.

Do we not all need to learn a lesson from this? And to pray to be kept from turning to Egypt for help, from trusting in horses and chariots, from putting confidence in princes, or in the son of man, rather than in the living God? How the Kings of Israel who had won great triumphs by faith, sometimes turned aside to heathen nations in their later years. The LORD keep His people from this snare.

The Bride continues: "The flashes of love are flashes of fire, a very flame of the LORD." It is worthy of note that this is the only occurrence of this word "LORD" in this book. But how should it not occur here? For love is of God, and God is love.

To her request the Bridegroom replies with reassuring words:—

"Many waters cannot quench love,  
Neither can the floods drown it;

If a man would give all the substance of his house  
It would utterly be contemned." [for love,

The love which grace has begotten in the heart of the Bride is itself divine and persistent; many  
JUNE, 1892.

waters cannot quench it, nor the floods drown it. Suffering and pain, bereavement and loss may test its constancy, but they will not quench it. Its source is not human or natural; like the life, it is hidden with CHRIST in GOD. What "shall separate us from the love of CHRIST? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creation [R.V. margin], shall be able to separate us from the love of GOD, which is in CHRIST JESUS our LORD." Our love to GOD is secured by GOD's love to us. To the soul really rescued by grace, no bribe to forsake GOD's love will be finally successful: "If a man would give all the substance of his house for love, it would utterly be condemned."

Freed from anxiety on her own account, the happy bride next asks guidance, and fellowship in service with her LORD, on behalf of those who have not yet reached her favoured position.

"We have a little sister, And she hath no breasts:	What shall we do for our sister In the day when she shall be spoken for?"
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How beautifully her conscious union with the Bridegroom appears in her expressions. "*We* have a little sister," not *I* have, etc.; "what shall *we* do for our sister, etc.?" She has now no private relationships nor interests; in all things she is one with Him. And we see a further development of grace in the very question. Towards the close of the last section, she recognised the Bridegroom as her Instructor. She will not now make her own plans about her little sister, and ask His acquiescence in them; she will rather learn what His thoughts are, and have fellowship with Him in His plans.

How much anxiety and care the children of GOD would be spared if they learned to act in this way! Is it not too common to make the best plans that we can, and to carry them out as best we may, feeling all the while a great burden of responsibility, and earnestly asking the LORD to help *us*? Whereas if we always let *Him* be our Instructor in service, and left the responsibility with *Him*, our strength would not be exhausted with worry and anxiety, but would all be at His disposal, and accomplish His ends.

In the little sister, as yet immature, may we not see the elect of GOD, given to CHRIST in GOD's purpose, but not yet brought into saving relation to Him? And perhaps also those babes in CHRIST who as yet need feeding with milk and not with meat, but who, with such care, will in due time become experienced believers, fitted for the service of the LORD? Then they will be spoken for, and called into that department of service for which He has prepared them.

The Bridegroom replies:

"If she be a wall, We will build upon her battlements of silver;	And it she be a door, We will inclose her with boards of cedar."
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In this reply the Bridegroom sweetly recognises His oneness with His bride, in the same way as she has shown her conscious oneness with Him. As she says, "What shall *we* do for our sister?" so He replies, "*We* will build . . . *we* will inclose," etc. He will not carry out His purposes of grace irrespective of His bride, but will work with and through her. What can be done for this sister, however, will depend upon what she becomes. If she be a wall, built upon the true foundation, strong and stable, she shall be adorned and beautified with battlements of silver; but if unstable and easily moved to and fro like a door, such treatment will be as impossible as unsuitable; she will need to be inclosed with boards of cedar, hedged in with restraints, for her own protection.

The bride rejoicingly responds, "I am a wall"; she knows the foundation on which she is built, there is no "if" in her case; she is conscious of having found favour in the eyes of her Beloved. Naphtali's blessing is hers: she is "satisfied with favour, and full with the blessing of the LORD."

But what is taught by the connection of this happy consciousness with the lines which follow?

"Solomon had a vineyard at Baal-hamon;  
He let out the vineyard unto keepers;  
Every one for the fruit thereof was to bring a thousand pieces of silver.  
My vineyard, which is mine, is before me:  
Thou, O Solomon, shalt have the thousand,  
And those that keep the fruit thereof two hundred."

The connection is, we believe, one of great importance, teaching us that what she was (by grace) was more important than what she *did*; and that she did not work in order to earn favour, but being assured of favour, gave her love free scope to show itself in service. The bride knew her relationship to her LORD, and His love to her; and in her determination that He should have the thousand pieces of silver, her concern was that her vineyard should not produce less for her Solomon



than His vineyard at Baal-hamon; her vineyard was herself, and she desired for her LORD much fruit. She would see, too, that the keepers of the vineyard, those who were her companions in its culture, and who ministered in word and doctrine, were well rewarded: she would not muzzle the ox that treadeth out the corn; a full tithe, nay a double tithe, was to be the portion of those who kept the fruit and laboured with her in the vineyard.

How long this happy service continues, and how soon it is to be terminated, we cannot tell; He who calls His servants to dwell in the gardens, and cultivate them for Him—as Adam of old was placed in the paradise of God—alone knows the limit of this service. Sooner or later the rest will come, the burden and heat of the last day will have been borne, the last conflict will be over, and the voice of the Bridegroom will be heard addressing His loved one—

"Thou that dwellest in the gardens,  
The companions hearken to thy voice :  
Cause me to hear it."

Thy service among the companions is finished; thou hast fought the good fight, thou hast kept the faith, thou hast finished thy course; henceforth there is laid up for thee the crown of righteousness, and the Bridegroom Himself shall be thine exceeding great reward.

Well may the bride let Him hear her voice, and, springing forth in heart to meet Him, cry—

"Make haste, my Beloved,  
And be Thou like to a roe or to a young hart  
Upon the mountains of spices."

She no longer asks Him, as in the second section—

"Turn, my Beloved, and be Thou like a roe or a young hart  
Upon the mountains of Bether [separation]."

She has never again wished Him to turn away from her, for there are no mountains of Bether to those who are abiding in CHRIST; now there are mountains of spices; He who inhabits the praises of Israel, which rise, like the incense of sweet spices, from His people's hearts, is invited by His bride to make haste, to come quickly, and be like a roe or young hart upon the mountains of spices.

Very sweet is the presence of our LORD, as by His SPIRIT He dwells among His people, while they serve Him below; but here there are many thorns in every path, which call for watchful care; and it is meet that now we should suffer with our LORD, in order that we may hereafter be glorified together. The day, however, is soon coming in which He will bring us up out of the earthly gardens and associations to the palace of the great KING. There His people "shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the LAMB, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

"The SPIRIT and the bride say, Come ! . . .  
Surely I come quickly; Amen.  
Even so, come, LORD JESUS !"

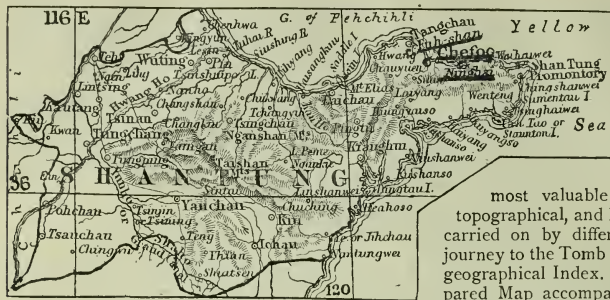
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## SHAN-TUNG PROVINCE.

*Population of Province, 19 millions; Area, 65,104 square miles.*

STATIONS OF THE C.I.M. IN SHAN-TUNG, WITH DATE OF OPENING, AND NAMES OF MISSIONARIES.

Chefoo (Yen-t'ai), 1879.		Boys' School.		Sanatorium.	
Douthwaite, A. W., M.D.		ARMSTRONG, ALEX., F.E.I.S. Prin.	1887	STOOKE, J. A.	1887
(U.S.A.) ... ..	1874	ARMSTRONG, Mrs. ... [cipal.	1887	STOOKE, Mrs. ...	1887
Douthwaite, Mrs. (née Groves) ... ..	1887	MURRAY, EBE. ...	1888	Fuh-shan, 1885.	
Schofield, Mrs. Harold ...	1880	ALTJ, H. J. ...	1889	TOMALIN, ED.	1879
Miller, Miss J. A. ...	1887	DEVENISH, A. ...	1890	TOMALIN, Mrs. (née Desgraz)	1866
		WEBB, Miss E. ...	1884	Ning-hai-chau, 1836.	
		Girls School.		JUDD, C. H. ...	1868
		HIBBERD, Miss ...	1886	JUDD, Mrs. ...	1868
		SANDERSON, Miss, Principal...	1888	McMULLAN, JAMES ...	1884
		RED, Miss F. M., L.L.A.	1890	McMULLAN, Mrs. (née Davis)	1886
		LEGERTON, Miss ...	1890	EASON, ARTHUR ...	1881
		HILBOLD, Miss E. ...	1891	EASON, Mrs. (née Southall)	1881
		FAIREY, Miss E. ...	1891		
T'ung-shin, 1889.					
Randle, H. A., M.D. (U.S.A.)...	1876				
Randle, Mrs. (née Ellen Boyd) ... ..	1878				



**M**R. ALEXANDER ARMSTRONG, the Principal of the Chefoo Boys' School, has kindly favoured us with a monograph he has published on this Province. It is a quarto book of 200 pages, containing

most valuable information—geographical, topographical, and historical; accounts of work carried on by different Missions; Notes of a journey to the Tomb of Confucius, and a complete geographical Index. A large and carefully prepared Map accompanies the book. We much wish that a similar work could be prepared on

each of the Provinces. The following items of information, gathered from this book, will give a general idea of the Province, while Dr. Douthwaite's survey on the next page informs us of the work done during last year.

## Descriptive Particulars of Shan-tung.

**S**HAN-TUNG is one of the most interesting and celebrated provinces in Chinese history. It contains the birthplace of Confucius, and one of the five most sacred mountains of China. It is traversed by the Yellow River, which empties itself into the sea at the SHAN-TUNG coast, and through it also passes part of the longest canal in the world—the Grand Canal, or Yun-ho ("Transit River").

SHAN-TUNG, signifying "East of the Hills," lies in the north-east of China, its promontory dividing the Pehchihli Gulf from the Yellow Sea. The province extends about 500 miles from east to west, and 250 from north to south, its area being some 7,000 square miles greater than that of England and Wales. It is very healthy, its climate verging to neither extreme.

The province is divided into ten *fu*, two *chih-li-chau*, nine *chau*, and ninety-six *hien*. There are, in addition, many large towns and villages, for the most part unwallled. It may here be explained that the above terms are applied both to a city according to its grade and the surrounding territory under the jurisdiction of its official. A *fu* accordingly is a Prefecture, or the prefectural city, governed by a Chi-fu, or Prefect of Department. A *chau* is the next subdivision, under a Chi-chau an inferior Prefect, responsible to the Chi-fu. A *hien* is a magistracy, and the city where resides the Chi-hien or District Magistrate, subject also to the Chi-fu. A *chih-li-chau* is responsible direct to the Provincial Government, and not to the Chi-fu, being of higher grade than a *chau*. The "Chi" prefixed to the official's title signifies "knowledge," and probably indicates that he is supposed to be acquainted with all the territory under his jurisdiction, and all its affairs.

As regards its physical features, "this Province has nothing to compare with the wild grandeur of the Yang-tsi gorges, the wonderful SHAN-SI plain, or the picturesque scenery of KIANG-SI. Here there are dull swampy stretches of plain in the north-west, seemingly recovered from the sea; plain also in the south-west, but with fine alluvial soil; while from the point where the Grand Canal crosses the Yellow River, hills and mountains stretch north-east and south-east to the extremity of the promontory." The famous Tai-shan, 5,050 feet above the sea, is the second highest of the five sacred mountains of China, and is looked upon as by far the most sacred. It stands a little to the

north of Tai-gan Fu, and is known as the "East Peak." Every sect has its temples and idols up and down its sides.

According to the census taken in 1812 the population was close on 29,000,000, and the Chinese Customs Report for 1881 places it at the same figure, which is considerably above that at which we are accustomed to state it. The natives are said to be generally of larger and stronger build than those further south, and their power of endurance is much greater, though their manners are lacking in polish. Nevertheless they are, generally speaking, civil and well disposed, particularly away from large centres. Inquisitive and greedy, morally false and filthy, they are yet strikingly imitative and patient. Seldom is it the common people who stir up strife; nor is it, as one might expect, the priests. It is at the door of the *literati* that the blame must be laid for nine-tenths of the disturbances that occur.

Confucius and Mencius, the two greatest sages of China, were born in SHAN-TUNG, the former in B.C. 551 or 550, at Ch'iui-li, near Ch'ang-p'ing, "somewhere within the limits of the present department of Yen-chau."

"Since the time of the terrible famine in 1876-78, the cause of Christianity has made most remarkable progress in this province. At that time, while the people were suffering untold misery, many of the preachers of the Gospel, although often sickened of the sights, often toiling on in much discomfort and weariness, had the privilege of distributing relief to the perishing ones. This treatment no doubt helped to incline the people to listen afterward to those same men, as they broke to them the 'Bread of Life.' Again in 1888-89, when famine once more visited the province, so much money was sent from England, America, and elsewhere to the missionaries on the spot that they were enabled to save many from the jaws of death." We have heard that in one Mission 500 were baptised last year, and there were 2,000 candidates.

There are at present working in the province, American Presbyterian, English Baptist, American Southern Baptist, American Board, Society for Propagation of Gospel, Methodist New Connexion, and China Inland missionaries. The Romanists are also here in force. The converts are put down at 7,000, with about 3,000 inquirers. The Romanists give their numbers as 21,000, with 5,000 catechumens.

C. T. F.

# General Survey of C.I.M. Work in Shan-tung.

By A. W. DOUTHWAITE, M.D., *Superintendent.*

## CHEFOO.

### *Protestant Collegiate School.*

THIS Institution was opened eleven years ago for the benefit of the children of the C.I.M., but others are admitted to its privileges so long as there is accommodation for them.

While the general aims and organisation of the school are in most respects such as characterise a school of the same class at home, a very distinctive missionary stamp is given to it by the fact that nearly half the present number of pupils are here in order that their parents may be free to carry on their missionary work among the Chinese, instead of having to employ a good deal of their time in teaching their own children amid the unwholesome surroundings of a Chinese town. They are also relieved by the existence of this school from the painful necessity of sending their children away from China at too early an age.

An arrangement has been made with the English College of Preceptors to hold an examination every year in Chefoo, which will afford an opportunity of comparing the results of the teaching here with that of schools in England. While aiming at giving the pupils a thorough education, the teachers make the spiritual welfare of the children their first care, and have had the joy of seeing most of them give their hearts to the LORD.

For convenience of management the school is divided into boys' and girls' departments, each under the management of a principal, assisted by a staff of teachers. [For list of these, see page 73.] In the boys' school there were forty pupils in the year 1891; and in the girls' school, thirty.

Both schools are in need of help in teaching, for though the number of pupils is not large, they are of necessity divided into many classes. For the boys' school two competent masters are needed, one with a knowledge of French. In the girls' school a lady is needed to teach music and singing, and whoever undertakes the work of teaching out here must needs be strong physically. "Nervous" people cannot endure the climate of SHAN-TUNG.

The girls' school has just been enlarged to accommodate ten additional boarders; and a large plot of land has been secured on which to build a new school for boys, with accommodation for 100 boarders.

### *Sanatorium.*

Under the able management of Mr. and Mrs. Stooke, this home has been a great blessing to many missionaries who came from the south and west of China, some for rest and change, and others for medical treatment. During the summer and autumn forty visitors, including children, were received into the Sanatorium, and three of the teachers in the girls' school have made this their home.

Only one serious case of sickness occurred among the visitors, and this gave us an opportunity of seeing what God can do in answer to prayer.

The patient, a lady, was in a state of collapse from cholera, and death seemed imminent; but when the case seemed well-nigh hopeless, God was pleased to bless the means used toward her recovery, and now she is at work in the province of HO-NAN.

While the visitors were here, a "Bible-reading" was conducted every Wednesday evening, and all the year

round our weekly prayer-meetings and fortnightly communion services have been held in the Sanatorium.

### *Native Church.*—Pastor, A. W. Douthwaite, M.D.

Every LORD'S day two services were held in the chapel of the hospital, and every morning the servants of the Mission, and such patients as could leave their wards, have assembled in the same chapel for prayer and reading of Scripture. In this work several of the visitors at the Sanatorium have kindly assisted.

Sixty converts have been baptized from the beginning of the work, and twenty-one members of other churches received, but only twenty are now in fellowship. Of the rest, some have died, a few have been expelled, but most have removed to distant parts in search of work.

The opening of Corea, and of the Siberian port of Vladivostok has drawn away our best men, for in those places a skilled workman can command more than double the wages he receives in China.

In 1891, one member who was expelled the previous year was restored, and one received into fellowship.

## HOSPITAL AND DISPENSARY.

Physician-in-charge, A. W. Douthwaite, M.D.

Owing to the absence of the doctor from Chefoo in the spring and autumn, the hospital and dispensary were closed for five months, so the following statistics refer to seven months' work only.

### *Lily Douthwaite Memorial Fever Hospital.*

At the out-patient department of this institution 7,468 visits of patients were recorded, and 184 minor operations performed, eight of which were done under chloroform.

The patients assemble every morning (except Sunday) in the waiting-room, where they listen to the Gospel while waiting to see the doctor. The attendance varied from six to over one hundred a day, and from 200 to 1,500 a month. In winter and the wet season the roads are often almost impassable, and the sick and weakly cannot leave their homes to seek medical aid.

### *General Hospital.*

One hundred and seven in-patients were admitted during the seven months, and seventy-four operations performed, sixty-two of which were done under chloroform. One death occurred after an amputation of the thigh. The patients were under treatment for terms varying from a few days to four months, and all were instructed in the Truth as it is in CHRIST. Several professed to be believers, and if truly converted will carry the news of salvation to their distant homes.

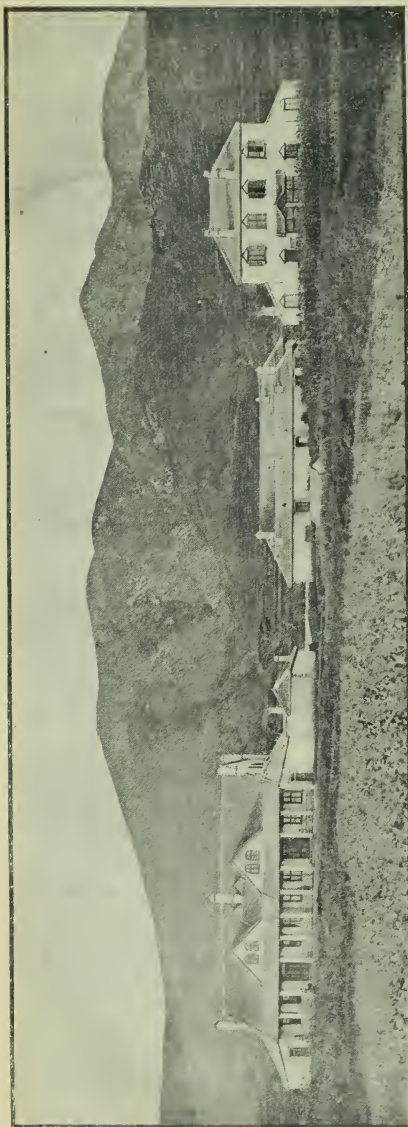
### *Foreign Patients.*

In addition to the native hospital, Dr. Douthwaite has the medical care of the Sanatorium, Schools, and American Presbyterian Mission in Chefoo, which have afforded him 141 patients during the year, requiring nearly 400 visits and consultations, 51 vaccinations, and 6 operations under chloroform, etc.

### *Native Schools.*

Two schools, for boys and girls respectively, have been under the superintendence of Mrs. H. Schofield, who has defrayed all expenses for teachers' salaries, rents, etc., apart from the funds of the Mission. In the girls' school





DR. DOUTHWAITE'S HOUSE.

HOSPITAL AND DISPENSARY.  
THE C. I. M. PREMISES, CHEFOO, AS VIEWED FROM THE SEA.

SCHOOL BUILDINGS.

twelve names are on the books, and nine of the pupils are in regular attendance. They learn to make their own clothes, as well as to read and write. The attendance at the boys' school has been larger than in previous years, and during the summer twenty-five pupils attended regularly. Two services are conducted in the schools on LORD's day, for boys in the morning, and for girls and women in the afternoon.

#### T'UNG-SHIN.

(3½ Miles W. of Chefoo Mission).

*Hospital*.—Physician-in-charge, H. A. Randle, M.D.

*In-patients*.—During the year 67 patients were admitted into the hospital, 14 of whom required surgical treatment. In all, 19 operations were performed, 12 under anæsthetics. The average stay of the patients in the hospital was 13 days, during which they received daily instruction in Christian truths. One patient died of erysipelas.

*Out-patients*.—In the dispensary 4,103 visits were recorded, and 49 minor operations performed, exclusive of 67 cases of dental surgery. The attendance varied from 68 to 492 a month, the Gospel being preached, as usual, before dispensing. While Dr. Douthwaite was away from Chefoo, Dr. Randle attended the foreign patients.

#### *Evangelistic Work.*

Every Sunday morning and afternoon services were conducted in the chapel at T'ung-shin, either by Dr. Randle or Mr. Tomalin. The average attendance was about fifty, including the women attending a service conducted specially for them by Mrs. Randle. Two converts have been baptized who first came as out-patients, and several have professed to believe in the LORD JESUS CHRIST.

Mr. and Mrs. Tomalin are at present residing at T'ung-shin, having been obliged to leave their station at Fuh-shan, ten miles west of Chefoo, on account of the difficulty they have experienced in renting a suitable house. Mr. Tomalin, besides helping in the local work at T'ung-shin and Chefoo, has paid occasional visits to the Fuh-shan district, accompanied sometimes by Mr. Stooke, distributing books and preaching in the villages. He reports the people are more friendly than formerly, and hopes to secure a house there as soon as there are funds in hand for that purpose.

During the early part of the year Mrs. Tomalin rendered valuable assistance by teaching French at the Chefoo girls' school.

#### NING-HAI (20 Miles E. of Chefoo).

The work at this station has been vigorously carried on throughout the whole year, and Messrs. Eason and McMullan have made frequent visits to the surrounding towns and villages, preaching and selling books. They have met with opposition in some places, but have seen many indications of God's blessing on their labours.

Ten converts were baptised in the year, making fifty-six baptised from the beginning of the work five years ago, and fifty now in fellowship.

A day school for boys is carried on in the city with fifteen pupils, and Mrs. Judd has a working class for the poor women of the Church. Mr. McMullan was about to rent a house at Wei-hai-wei, an important Chinese naval station, and to remove there with his family, but at the request of Mr. Dawson of Shih-tao, he withdrew, as the Brethren's missionaries on the Promontory wish to occupy that place.

It should be understood that the primary object of the Inland Mission in establishing a station on the coast of SHAN-TUNG, was to provide a Sanatorium for sick missionaries and a school for the children of the Mission. The other branches of the work have, by force of circumstances, grown out of that first contemplated.



## Work among the Women at Ning-hai.

FROM MRS. JUDD.

NING-HAI-CHAU, January 8th.—During the past year we have baptised only seven or eight women. While we wish it were many times the number, we are most thankful that even these are, we trust, translated into the kingdom of God's dear SON. Four of these are widows, aged respectively 73, 43, 73, and 79; the others are comparatively young women. The youngest, our coolie's wife, has lately put on a head-dress, on which she has embroidered, in the native characters, "Sin KIU-CHU, teh iong-sung" (Believe in the SAVIOUR, and obtain eternal life). It is quite her own idea, which looks as if she were not ashamed of her colours, does it not?

One of the old widows has been a respectable tradesman's wife, but, her husband and sons dying, left her, her daughter-in-law, and several grandchildren so destitute that, except a very little the younger woman can earn by her needle, they are dependent for food on what the old mother begs. Poor old thing! the cares of this life are many, yet the SAVIOUR'S love does brighten life a great deal.

On Sunday last I was speaking to the women about the words, "Every eye shall see Him," etc., and contrasted the positions of the saved and lost. As she went out of the room she grasped my hands, and, with tears in her eyes, said, "How should we have known all this if you had not come to tell us? Who would have told us, if you had not? We should not have known, and could not have prepared for JESUS' coming again." The next day she

### FELL OFF A BRIDGE,

while out begging for food, and was so shaken she has not been out since.

The last one baptised is very old, 79. It is wonderful how she manages to get here, two li (more than half-a-mile) from her home, for the roads are very bad sometimes; but she can often tell of answers to prayer—how God kept the rain off until she got home, kept her from falling down, etc. Some time ago she gave her ancestral tablets, etc., over to her nephew, and told him she had done with all these things now—she was going to worship the true God and trust the SAVIOUR. Her mental capacity is weak and her memory bad, but we hope she is really trusting JESUS.

We have quite a large proportion of old women amongst our members. One of them, baptised more than two years ago, also 79 years of age, went in the early spring to stay with a married daughter, who lives eight miles away. I have often longed to know how she was getting on, alone among those who know not God (although her daughter

and grandson were interested in the Gospel), so last week I asked one of our young Christian men, whom she knew well, to go and see her, that we might hear of her welfare. He started early in the morning, and arrived soon after noon.

When old Mrs. Si saw him, she took hold of his hands, and, with a beaming face, said, "Thank God! Oh, my heart is full of joy at seeing you!" And then she told him that only that morning she had been praying and asking God to devise some means for her to see me or some of the members, and now he had come it was good indeed. Of course, there was much to tell of the LORD'S goodness on both sides, and the young man found that she had remembered some of the hymns, specially "JESUS loves me," and "JESUS is coming again," and had on the whole been kept happy and bright.

She had been very sorrowful on one occasion, for she had heard that we had gone away to Chefoo, and were not coming back again. And she said, "The tears would come when I thought I might not see them again; but while I was crying the thought came into my mind, 'Well, but

### I HAVE THE HEAVENLY FATHER,'

and I dried my tears." The young man read to her out of his Romanized Gospel, which he has recently learned to use, and they had prayer together both evening and morning, and then he took his leave.

She said, "Tell Mrs. Judd to let her heart rest about me. I am very happy, and I do not forget the SAVIOUR, nor the words she has told me." You can imagine how glad we were to know she was well and happy. And so it is; there are some who give the SAVIOUR and ourselves joy, and others who cause us sorrow and solicitude; but on the whole there is much to praise God for.

This autumn I have been a good deal out of the work, being too weak to bear the journey from Chefoo; and when I did get back, I was only able to do very little for some weeks. Still, I was glad to be here, as I could do something in looking after the sick and needy ones, and speak to the few if not to the many.

Mr. Judd remarks that although there had not been any baptisms lately in Ning-hai, yet there is marked increase of interest among the people in the neighbourhood and in the thickly studded villages around.

When visiting some of these villages he did not hear one reviling word, which contrasted markedly with the attitude four years ago, when they were reviled in almost every village they passed through.

## A Family Itinerary in the Shan-tung Promontory.

FROM JAMES McMULLAN.

HAVING rented a small place in Chang-peli-yai, a village thirteen English miles east of this city, near the sea, I paid it a visit with my wife and family, that the women as well as the men might hear the

Gospel. The following is an account of some of our experiences.

Leaving the city by the east gate, we took the road to Wei-hai-wei, forty miles east of Ninghai, the headquarters

of the Chinese Northern Fleet, and also the camping-place of a portion of the army.

The first six miles lead through the Ninghai plain; then by a slight ascent, we reach a pass in a range of hills running north and south, and extending the whole way across the promontory. This pass is called Mung-liang Pass, and is said to have received its name from a Northern general of the Sung dynasty, who, when passing through to keep the country in order, burned all the trees on the surrounding hills lest they might harbour highway robbers.

A mile and a half from Mung-liang Pass we came to Shang-chwang (rising township), where a market is held every five days. From this point to our destination our road ran through a low-lying moor, which is partly submerged by salt water when the tide is high, and therefore produces a large quantity of salt. The fact that Chang-peh-yai is situated on the margin of this moor gives it its name, North Estuary Bank. The people gave us

#### AN ENTHUSIASTIC WELCOME.

Our evangelist had gone on to tell them to prepare the house. The room we occupied was about seven feet by twelve, and the larger portion of it was taken up by the mud k'ang or bed. The walls were made of mud, and there was no door; a mud wall, extending about half-way across, divided us from the centre apartment, which was if anything smaller than the one we occupied. The apartment on the other side of the central one was about the same size as our own, and was occupied by the hostess, her little daughter, and our woman.

The man had been able to get this little place because the owner is a poor widow, and needing the money. The better-class people were afraid to let their houses to foreigners, but assured us, before we left, they would give us a better house if we would return. Our two men, the evangelist and cook, stayed in an inn near where we were housed.

Though our dwelling-place was poor and wretched, we retired to rest with thankful hearts: had not God evidently opened the hearts of the people to receive us gladly?

Chang-peh-yai really consists of three villages near each other, containing in all about 300 families. Our house was in the centre village, and therefore most suitable for work. My dear wife received guests at the house, and visited the two other villages, and had thus opportunity of proclaiming the Good News to many of our sisters who had never heard it before.

There is not the same conventionalism among the simple country folk as in the cities and large towns, and the

#### WOMEN CAME IN LARGE NUMBERS

to see and to hear the Gospel. When my wife went out, nearly every house in the village contended for the honour of entertaining her.

The evangelist and myself preached every night in the large general room in the inn, and spent the day in visiting the surrounding villages. Numbers of the same people came night after night to hear in the inn, and we pursued a very definite system in our teaching, at the same time taking care that the way of salvation should be presented plainly every night.

During the few days we were in Chang-peh-yai the evangelist and myself visited nearly twenty villages, all within four and a half miles of Chang-peh-yai. As the land west of Chang-peh-yai is a marsh, the populousness of the district to the east and south may be imagined. The largest of the villages contained 500, the smallest 20 families. The inhabitants are agriculturists, salt

manufacturers, fishermen, or in some instances one man may follow all these avocations at different seasons of the year.

When we arrived in a village we would salute any man we met, and enter into conversation with him; two or three others would gather round, and the audience would quickly grow. In many cases there would be no men about, so we would choose a good central position, sit down on a stone or grinding mill. Some women grinding corn, or boy, would soon discover there were strangers in the village, and one of them a foreigner; the men would gather from the neighbouring fields, the women would gain courage and stand on the outskirts of the crowd, all listening attentively to the glad message of salvation. In many cases they would express their

#### HEARTY APPROVAL OF THE "GOOD WORDS"

spoken, but, as they were illiterate, did not think it possible for them to be saved. We would then try to show that knowledge was not so important as a sincere heart. Others would say that they had not time to learn or worship God. To this objection the following reply seemed to them forceful, and they never attempted to answer it:

"You bring up a son, tenderly rear him, giving him food to eat and clothes to wear: suppose he said, 'I have no time to honour my parents,' what would you think of it? God has created the heavens, earth, and all things; He has created you. He gives the rain and wind, causes the sun to rise every day, by His power makes the crops to grow; you depend on Him for everything you have. Is it not even more unreasonable for you to say you have no time to worship God than it would be for your son to say he had no time to honour you?"

In one of the smaller villages, where not one of the villagers could read, the interest was intense. The villagers loudly bewailed their ignorance, and asked us to leave two or three books that they might get some one out of the neighbouring village to teach them to read. I could not but lift up my heart to God, asking that He would lay it on the hearts of some of His stewards to supply the means to enable us to place an earnest man in this village who could teach the boys during the day and their parents in the evenings after their work, holding services on the Lord's Day. I have no doubt but the

#### VILLAGERS WOULD SUPPLY A HOUSE

rent free, so the only expense would be the teacher's salary, about £10 per annum.

In another village two intelligent old men seemed very anxious to know more of the Truth. I gave them books, and I hope to see them again ere long, as we gave them a hearty invitation to come into this city to gain a fuller knowledge of the Truth.

In only one village did we fail to get an audience, and that was on the road to Wei-hai-wei, where I had preached two or three times before. In some of the larger villages we preached in two or three different places.

It is a great advantage for native and foreigner to travel together; we get much larger audiences and better attention than two natives would if alone. The people ask the natives questions, and feel closer to them than they do to foreigners.

The conversations, in going from place to place, I found most helpful, spiritually, linguistically, and for adding to my knowledge of the country. We distributed a large number of Matthew's Gospel and a few other books.

I trust the Word spoken and left in these villages may be effectual in bringing souls from darkness to light. Will you pray that it may be so?

# Chefoo Sanatorium.

FROM J. A. STOOKE.

[Now that we are just entering upon the summer, which is in China the most trying season, the following notes from the Mission Sanatorium will appeal to the prayerful sympathy of our readers, that it may be to many a true Beth-berachah.]

CHEFOO Sanatorium.—I send a copy of our group taken at the end of July. Since then several others have visited us, including our beloved Director and his wife.

I need scarcely say how rejoiced we were to see them,

the Hearer and Answerer of prayer. Our sister Miss E. Turner was near the gates of the Eternal City. Mr. Taylor and Dr. Douthwaite had done everything possible for her, and her case seemed hopeless. But we made our request known to the God of Heaven, and to-day she is with us,

Miss Say. Geo. Stooke. J. A. Stooke. Miss Lillie Webb. Mrs. H. H. Schofield.  
Miss F. Reid. Mrs. Brounton. Mrs. Stooke. R. H. Schofield. Miss Fitzsimons. T. W. M. Goodall. Miss Olding.



Miss Hanbury. Miss F. M. Williams. M. Harrison. J. F. Brounton. Miss Gardiner. Mrs. Emily Johnson.

CHEFOO SANATORIUM GROUP, SUMMER, 1891.

and although they were only able to stay a fortnight, they left Chefoo looking very much better and stronger.

There can be no doubt that Chefoo is the place to recruit, and our workers have proved this to their great satisfaction. Many who came here weak and ill have left us for their distant stations renewed both spiritually and physically.

Our fellowship this season has been most helpful. The Bible-readings, children's services, and other meetings have been times of real refreshing. During Mr. Taylor's stay in Chefoo we had some sweet seasons of fellowship.

Last year our brother Lawson was wonderfully raised up from a dying bed after all human hope had fled. . . . This year again we have proved our loving Father to be

bright and cheerful, and ever-so-thankful to our loving gracious God.

Now that our numbers are increasing, it is in contemplation to move our quarters to the present boys' school, nearer the beach, as soon as the new school buildings are erected.

I would be glad if friends would kindly pray for this work. I find by correspondence that very little is known about the existence of such a boon for our sick and weary ones. We shall therefore value prayer and sympathy.

Some friends have asked me if small parcels of goods would be acceptable. I would therefore add that anything useful for the Sanatorium will be very welcome. I will gladly let anyone know what is most useful.



## GENERAL.

BY a happy coincidence the following two articles have reached us almost at the same time, and as they both treat of work of a special nature done by the Missionaries, yet each of a different character, it seems well to present them to our readers simultaneously. We venture to think they will be read with great interest, and trust that each may call forth, for the particular departments of service referred to, warm sympathy, prayer, and offers for work from such as may be qualified, and on whose hearts God may lay it as a burden.

## A Real Missionary Work.

BY ONE WHO IS ENGAGED IN IT.

THE above title will probably suggest the thought—"I know what that means, especially as the writer is a member of the China Inland Mission: it means putting on Chinese dress, living in a Chinese house with mud floor and paper windows, eating rice, cabbage, and hard-boiled eggs with chopsticks, and either preaching to Chinese men, visiting Chinese women, or teaching Chinese children."

No; that is *not* what it means in this case.

The writer, who pleads with you in our MASTER'S name to read, ponder, and pray over these lines, does none of these things, and yet she ventures to call herself a missionary, and to look upon the work in which she is engaged as "real missionary work." She is simply a teacher in the School for Missionaries' Daughters at Chefoo, and her work lies entirely among the children of the foreign residents in China.

"A school-teacher," says someone, with contempt; "at that rate I had better call myself a missionary, for I am a teacher too. If I went to the mission-field,

I WOULD BE A REAL MISSIONARY,

and give my life to the heathen, not stay in a Port taking it easy, and doing work which I can do just as well at home."

Exactly what I thought and said, when, having offered for mission work in China and answered a few preliminary questions, I was told, "We want you for the Chefoo School." "Oh! but I can *teach* at home, and do just as much good; if I go to China, I want to be a *missionary*!"

The fact is, I was thinking of what *I* wanted, and not of what the LORD might want. Perhaps you are making the same mistake.

Owing to a breakdown years before from over-study, of which I told the doctor, I was advised to wait for twelve months. All through that year the question was before me, "If I go to China, *must* I go to the English School?" I felt as if I could not. Why, one reason for my wishing to go to China was to get out of secular into religious work, for I had not then learned that the true converse of "secular" is "sacred," and that the very books and desks in the schoolroom may and ought to bear the inscription, "HOLINESS UNTO THE LORD" (Zech. xiv. 20, 21).

Why should I leave my invalid parents, our rising Y.W.C.A., and struggling little prayer-meeting, our Sabbath-school and mothers' meeting, my science classes and art studies, to go and teach English and American children history, geography, arithmetic, etc.? There were plenty of schools for missionaries' children in England; if I wanted to do that work I could teach in one of them, and go home for my holidays.

You who have happy Christian homes, with the family circle yet unbroken, will know how strong that argument of Satan's was.

Meanwhile I was gathering information which gradually changed the "must" of my question into "shall." I found it was no uncommon thing for parents who had borne years of painful separation from their children to come home to find a greater heartache awaiting them in the utter estrangement of these so dear to them—that the friends with whom their childhood had been spent were far dearer than the parents who had given them birth; hat some to whom they had been entrusted had proved unfaithful, and that the children—if not led into actual evil—instead of honouring those who had given up all for CHRIST, looked upon them as good but foolish people, with a craze about the heathen.

Yet what could the parents do? The children *must* be educated; if teachers would not come to them they must go to the teachers. Could I save some parents the bitter pain thus caused? Could I help to remove from these followers of CHRIST the taunt so often levelled at them of neglecting their own little ones in caring for the heathen? Could I become a servant of His servants, and so

WIN HIS "INASMUCH"?

I began to think I could.

I heard, too, that the pupils were not all missionaries' children; that many of the foreign residents, not themselves Romanists, sent their children to French Roman Catholic schools and convents because it was so difficult otherwise to obtain a good education, and would gladly send them to us if we could ensure their being as well taught.

Could it be that the devotees of a false religious system could find plenty of highly-educated men and women ready to labour long and hard that they might instil their fatal errors into the young minds, while love to CHRIST and to souls could not induce a few capable Christian teachers to strive to win the children for Him, just because it did not seem like direct missionary work?

I knew then that if the LORD opened the way to China I should go to the English School. My mother, who had so far given a doubtful consent, said, "If you can save the children from the Jesuits, by all means *go*." From the moment I yielded, the LORD made "His way plain before me," and I came—came to learn that this foreign school work, done in the right spirit, is as true missionary work as inducing the most bigoted heathen to renounce his idols, or teaching any number of little yellow-faced Mongols to know JESUS as their SAVIOUR.

For we have veritable young heathen sent to us, though they speak our own language, wear English silks and vel-



(2) View from Baptist Sanatorium, half-way between Temple Hill and Tung-shin, looking E. Enclosure with trees is private cemetery belonging to a grand Chinese family named Wang. Foreground is rocky side of gully, up which a river flows. In distance is a small river, no other mode of approach except from Tung-shin round the edges of fields marked out by paths.

(3) North side of Bluff, extreme east end. Beach consists of very large round pebbles.



(3) Small building forming entrance to Buddhist monastery, which is hidden among the trees to the left of the main entrance. Looking to the right most characteristic of Chefoo, though unusually good trees.—Centre shows small terraces with which hill sides are covered, cut by Chinese for purposes of cultivation.

(3) View from Dr. Corbett's verandah at Temple Hill, looking E. of Bluff. A narrow strip of sand and bar of sand running across which connects the Bluff with the mainland, and which the Chinese will not have pierced, though it causes considerable detour in the passage of goods and passengers. In the passage a small native town in centre. Native boats in shallow water; steamers anchor in deeper water further out.

VIEWS FROM CHEFOO AND NEIGHBOURHOOD.

From Sketches by Miss F. M. Reid, C.I.M.

vets, feathers, and flowers, and eat with knives and forks in civilized fashion. We have children who, until they reached these schools, had seldom entered a place of worship, repeated a prayer, or read the Word of God.

Two girls at least who came to us from different parts of China never had Bibles of their own till they were given them on their *thirteenth* birthday by one of the teachers, and of the fundamental principles of the Christian faith they knew next to nothing. Now we have reason to hope that both have accepted CHRIST as their SAVIOUR.

Quite recently I was told of two girls, aged respectively fourteen and fifteen, whose parents are thinking of sending them to us. The father is an open infidel, the mother "thinks there may be a Supreme Being," and the children have been brought up accordingly. Could you wish for a finer field for missionary effort than such boys and girls afford?

Some of them are so contaminated by the Chinese servants who have nursed them, and some from isolated places by the Chinese children with whom they have played, that they are as deceitful, as passionate, as full—one can scarcely bear to say it,

#### PAINFULLY TRUE

as it is—of moral evil and impure thought as the heathen by whom they have been surrounded, and at their first coming need incessant watching to prevent their injuring others.

To show that Christian parents are alive to the risks their children run, I may mention that a missionary's wife, who had been staying at Chefoo for her health, brought us her little daughter of five years, and entreated us to take her, saying, "I know she is below your age of admission, but I cannot bear to take her back to our station, where she has no foreign companions. No matter how careful I am, she will get with the Chinese children sometimes, and even in one hour's play seeds of evil may be sown which will take years to eradicate. Will you not protect her for *one* year? I shall be going home in 1892, and will take her with me." Could we refuse such a plea? No! we mothered the wee bairn, and she was a joy to us all the time.

Oh, teachers! if you wish for missionary work that will test your faith and patience to the utmost, give yourselves to the training of the foreign children in China, and be sure that the MASTER will as truly look on you as His "sent ones" as if you went to the Chinese.

Of course, this is only one side of our work, but I have given it special prominence that you may no longer be able to plead that the school-work is not *real missionary* work. A glimpse of the other side shows us dear children consecrated from their birth to the SAVIOUR, whose hearts are already His, and whom it is a joy to "lead in the paths of righteousness;" and others who, though still undecided, need only loving prayer and a few earnest words to bring them out on the LORD's side.

I am not pleading for teachers for the schools at Chefoo; that is far too small an area. Besides, just now, in the Girls' School at least, the LORD has given us all the helpers we need, except a competent music-mistress; though in the Boys' School two or three earnest, consecrated men, accustomed to tuition, and

#### FULL OF LOVE TO CHRIST AND TO BOYS,

are sorely wanted. But all over China there is the same need.

While spending part of my vacation at Chinking, parents said to me, "Chefoo is so far off—four days' journey—and steamer fares are so expensive; there are fifteen or sixteen foreign children—mostly young—here; the place is very healthy; it would be such a blessing if the LORD would send a teacher for our little ones."

Again, from far Sze-ch'uen comes the cry, "Our boys and girls are growing old enough to need education. How can we send them a three-months' journey to Chefoo over rugged mountains and dangerous rapids? they might as well go to England at once. Will not some of the LORD's servants who are trained teachers come and gladden our hearts and strengthen our hands for work among the heathen by fitting our children for the duties of life?"

Fellow-teachers! men and women of experience! who of you will "come to the help of the LORD" in this matter?—Judges ix. 5, 23; Nehemiah xi. 2.

## "The Outward Business of the House of the Lord."

FROM GEORGE HUNTER, M.A.

[The following extract from a private letter to friends at home has been kindly placed at our disposal.]

SHANGHAI, February, 1892.—As you see, we are still here, at the busy headquarters of our Mission. Our stay has been longer than we expected, but we have not grudged it for many reasons.

I have been glad, for one thing, of the opportunity of seeing, and even of sharing in, in a small way, the work done by the friends who are permanently here, and thus of getting to realize better how very much we who are in the field are indebted to them. We who live in the interior may have some disadvantages, but certainly our work is pleasanter and more congenial than the irksome, laborious, and often uncongenial toil which falls to them.

Since I have seen their work, I have thought a great deal of the phrase in Nehemiah, "the outward business of the house of the LORD." I suppose this refers to those who looked after the firewood for the Temple, and bargained for the lambs needed for the sacrifices, and so forth. Not so obviously ministering to GOD this as serving at the altar, but still work for GOD, which none but Levites—

separated ones—could do. Those who were over it, too, get special mention in "the Book," do they not?

Now, perhaps the Shanghai work is a good deal like this "outward business." But one cannot be beside those who do it without seeing that they do it as to GOD, and with a zeal and consecration not exceeded by any workers in the field. I am afraid we too often forget the special claim they have upon us for prayer and kindly consideration.

It occurred to me that, as you at home can know so little about this department of missionary service, I might tell you something about it, since I cannot just now write about direct work for souls. For I should like you to esteem these friends, and to pray for them sometimes, and possibly even to stir up some whole-hearted man in your business circle to help in this "outward business of the house of the LORD."

Entering our compound, you come first upon our post-office. Here Mr. J. E. Duff, a Canadian brother, is in

charge, with two Chinamen under him. But what can there be to keep three men going all day? you ask. Well, the British and other post-offices take no letters beyond Shanghai and the open ports. Accordingly, two-thirds of all the foreign correspondence of the mission is delivered to and despatched from this office. In addition, a large proportion of the inland correspondence as well comes here. Our post-master has to deal with from fifteen hundred to two thousand letters and packets every week!

But a general sentence like this gives no adequate idea of the work involved. Take, for instance,

#### THE WEEKLY FOREIGN MAIL.

This means the arrival of, probably, two good big sackfuls of letters and papers, which have forthwith to be sorted out—so many to friends here, and the rest to the proper pigeon-holes for distribution inland. The latter all need care, and often inquiry or a look into a reference-book; for there is a good deal of movement in our mission, and, of course, as one man changes his station, and another goes on a journey, and a third sends word he is coming to the coast, their letters must be correspondingly dealt with: while, again, new parties keep coming out, and names duplicating, not to the relief of our post-master. Short-paid, or under-stamped letters, which are seldom wanting, have to be sent for separately.

On the other hand, letters come in daily from the interior for home, and these, again, must be checked and weighed, often stamped, too, (when folks inland get run out of stamps, or do not know some detail of postage), and finally arranged and sent to the different post-offices—British, American, etc., as the case may be.

Parcels, also, need separate treatment and personal delivery at the post-office; so you can remember, when you get scrolls, curios, etc., by parcel-post, that they have all added appreciably to Mr. Duff's burden.

Remember, too, there is a great deal involved beyond the actual handling of the letters. All these short-paid letters, stamps, and postages have to be noted and charged up to the different people, which means, of course, a good deal of incidental correspondence.

Then it gets interesting when a letter or parcel needs outlay, and no clue is given as to the sender, leaving the poor post-master to guess to whom it must be charged. Still more interesting is it when a parcel has no note of value or contents, for then it has to be opened carefully, the contents investigated, their value guessed at, and then all tied up carefully as before!

#### INLAND CORRESPONDENCE.

So much for the foreign letters. The inland correspondence is another formidable item. I explained to you long ago that there is no Government postal service in China or anything corresponding to it, except between the Treaty Ports. Outside these, all letters must go by native post-offices or shops. These exactly correspond to parcel-delivery companies at home, but are more limited in their range, one firm sending to certain towns only, another to certain others. Nor have they a fixed tariff. One man wants so much a pound, his neighbour more, and someone else less.

Of course, things have got into a pretty regular system here, and bargaining reduced to the minimum. But then, the letters have daily to be made up in parcels, addressed, and sent off. All have to be carefully numbered and recorded too, in case of delay or loss; while the incoming packets, similarly have to be checked and noted down. The Chinamen in the office, do a good deal of the tying up, addressing, etc., but still Mr. Duff's eye must be on all. Accounting is needing here as well. For there being no system of stamps, the amount paid to the letter shops has

to be noted, and at regular intervals divided and charged up to the members of the mission.

Shipping business is another important item in this office, for all boxes coming out or sent home by freight, as well as those for the open ports, must pass through Mr. Duff's hands. For instance, just as I began to write, he passed in with a string of barrows, having perhaps fifteen or twenty boxes on them. To get them here had meant looking after the papers relating to them, seeing them through the Customs, and all the trouble with coolies and carriage.

#### THE FORWARDING OF BOXES.

And before they are disposed of, this will need to be done over again for a great many of them. If they are to be freighted to Hankow, say, or Tien-tsin, as the first stage of their journey inland, it means a making up of papers, a visit to the shipping office and custom house, and other trouble, as you know better than I do.

Where freight may not be available, he has to keep the things in mind and look for folks coming and going who will take them up as part of their luggage, or else find some other plan of sending them inland. A bothersome enough business is this when all is right, but frequently complicated not a little, when, perhaps through neglect, or unfamiliarity, or distance, some of the details the Customs require are not forthcoming.

I have said enough to let you see the post-office is no sinecure, without speaking of other odd kinds of business which fall to it. At first sight this looks rather strange missionary work, does it not? But yet it is important, and even indispensable. For if we did not get your letters, or you any from us, it would make a serious difference to both, would it not? Yet unless Mr. Duff and others gave up more congenial work for the purpose, we should either need to pay some outside agency a considerable rate, or go without letters altogether. So you as well as we, you see, are debtors to these friends. Shall we not repay the debt by steadily praying for them?

Having given you thus a glimpse of our post-office, let me take you over to the general office just opposite. Here Mr. E. J. Cooper is in charge during the absence of Mr. Cardwell, our business secretary, at home on furlough. Do you remember my telling you about Mr. Cooper taking up this work, and you making a remark of surprise in reply as if it were hardly the thing? I thought at the time you did not realize the importance of the post, and I am sure you would own that could you visit the office with me.

What work, then, does he do? you say. And does it count for much? Let me describe it a little, and you can judge for yourself.

#### THE SHANGHAI GENERAL OFFICE WORK.

Suppose yourself, for instance, "a new arrival." To begin with, you would only have English money, which you would need to get changed into dollars. Mr. Cooper would do this for you. Then you would require some books for study. Some stationery, too, would be needed most likely, or ink; perhaps, too, a lamp, or a knife and fork, or a Chinese box or two, for inland travel. All these things you would get from him, and so be saved a great deal of time, and probably of money as well.

Or suppose instead, you were an old hand going home on furlough. Either before you came, or after, you would require some one to get your passage, arrange about cabins, luggage, etc., and again you would apply to this office and get it done for you. But these things don't need to be done every day, frequent as are the out-coming and home-going parties in our mission; and it is well they do not, for the daily duty is exacting enough.

The chief and real work of this office is attending to the



wants of those who are in the field. There are a great many things one needs, which cannot be got inland, as well as things done, which can only be done in Shanghai, or a Port at least, and you will readily believe that the aggregate of such commissions is not small. A day's correspondence would be interesting as a sample, but I won't bother Cooper for it, as I know pretty well how it runs. It comprises letters from individual missionaries and from several "local secretaries."

But who are local secretaries? They are men we have at certain centres, who gather up the business of a district, and transmit it to Shanghai. For instance, at Gan-king, Mr. E. Hunt is local secretary. All the eight or ten GAN-HUY stations send their orders to him, and he sends them down here in one order like a traveller's sheet. By-and-bye he gets the things ordered, and distributes them, and does the requisite accounting; and so there is saved a great deal of time and strength to this office.

But now, what sort of things do these letters and order sheets write about? I suppose Mr. Cooper would be inclined rather to ask what they did *not* ask for at some time or other. One writes for condensed milk and some tins of biscuits or of oatmeal. Another's stock of quinine and of opium-curing medicine is exhausted, and he wants more with other medicines at the same time.

Then comes an order for stationery of various kinds, and so many stamps. Next Bibles and Testaments are asked for, or tracts, or hymn-books (Chinese, of course), or specified books, both native and foreign. A lady wants cloth for a dress, or wool matched, or elastic, or needles, or something special for her children—orders these which require Mrs. Cooper's help, too, to get executed. Watches, again, are continually coming in to get repaired, or clocks are wanted. I have known a violin which had gone to pieces in the rainy season sent down to get put together again. Passports, too, are needed calling for a visit to the Consul.

But details would be endless. You can see, however, from these hints what it means keeping hundreds of mis-

sionaries going in this way. Then some good friends will complicate matters by thinking, "Well, he is a brother missionary, and I can't just write a bald business letter to him," and so they mix up their orders with accounts of some itinerancy or interesting case amongst the enquirers, little thinking that they are really adding to the burden instead of lightening it!

Now you can see how much time must be spent running all about Shanghai before these things can be got together and sent inland. Behind it, too, is the accounting, making invoices, monthly accounts, balances, and so forth, as well as the care of keeping the cash straight. It means work early and late for Mr. Cooper, and often necessitates help from others who are sojourning here for the time.

I should add that another very important item is the forwarding of money to the stations which draw from Shanghai. Thousands of dollars every month have to be transmitted inland, partly by native bank, and partly in parcels of dollars, all of which Mr. Cooper has to see after.

Here, again, is rather strange missionary work, and yet is it not immensely important to all of us "up country"? Were it not done, either we missionaries would need to do without many things not easily dispensed with, to put it very mildly, or you folks at home would have to increase considerably your gifts to enable us to pay for outside agency. Of course, in a mission of our size it pays to set men apart for this work, and hence there are quite a number of our people at it in different centres. They are entitled to our prayers, for it is irksome duty often.

I wonder whether the need of workers for this department is generally known. I wish it were, for I am sure there are many who now shrink from the responsibility of direct missionary service who would gladly give their business experience and capacity if they knew how really they could help the brethren, and help the cause of God in the field by doing so. Do you know any such? There is certainly very great need of them.

## Personalia.

*"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."*

### DEPARTURES.

From Shanghai.—Miss Margaret Anderson, of Scandinavian Alliance Mission, on Feb. 12th, for San Francisco.—Mr. and Mrs. Hudson Taylor for England, *via* Vancouver and Toronto, on May 9th.

### ARRIVALS.

In England.—Miss Guinness on April 25th.—Mr. and Mrs. Gulston, and Miss Byron, on May 7th.

In China.—Messrs. O. Schmidt and F. Manz, of German Alliance Mission, on March 22nd.—The twelve Scandinavian Alliance Missionaries who arrived on March 4th are, Misses Lottie Norden, Hedvig Hoglund, Elizabeth Peterson, Christina Frandsen, Annie Olson, Lizzie Newquist, S. Augusta Samuelson, Sofia Peterson, and Elma Strand; Ethers Frank Gustafson, Philip Nilson, and Anton Lundgren.

### MOVEMENTS.

Mr. and Mrs. Hudson Taylor's departure having been delayed, they may not arrive until the end of June.—Misses Haynes, Hastings, Lane, and Roberts were accompanying Mr. Horsburgh and party of the C.M.S. to Si-ch'uen. Mr. and Mrs. Walter Taylor and Mr. Preedy were to follow under the escort of Mr. Marshall Broomhall, who would then return to Gan-king.—Miss Chalmers was going to Wun-chau to work with Miss Whitford.

It will be noticed from the above announcement that Miss M. Anderson has returned to the States. She was in delicate health when she reached China, and "her asthma became so troublesome that her longer stay became unadvisable."

Mrs. Cameron and children, with Mrs. Thorne, had arrived in Shanghai on their way home. Dr. Cameron had accompanied them, but would return to Chung-king.

Miss Clara Ellis did not maintain the improved health noted a short time since. She is reported as being far from strong, and had reached the coast on her way to England.

The marriage of Mr. M. Hardman and Miss Webber took place at Chung-king, on March 2nd.

Mr. and Mrs. Langman were in Shanghai, waiting an opportunity to return to England, and may be expected ere long. Mr. Marshall was progressing, but still very weak.

Miss Malcolm's state of health proving unsatisfactory, she was expecting shortly to return to Australia.

Miss G. Muir had reached Shanghai in feeble health *en route* for Chefoo, but may probably come home instead.

As neither Mr. nor Mrs. Nicoll was gaining strength, it had been deemed advisable for them to accompany Miss Malcolm to Australia, to try the benefit of the change.

Mr. F. A. Redfern and Miss Florence Ellis were married at Pao-ning, on Feb. 3rd. They would probably go to Lan-chau, KAN-SUI, to relieve Mr. and Mrs. Graham Brown.

Miss Maggie Scott had gone down to Shanghai, and appeared to be very ill.



# CHINA'S MILLIONS.

TWENTY-SIXTH ANNIVERSARY OF THE CHINA INLAND MISSION.

## Report of Meetings at the Conference Hall,

MILDMAY PARK, LONDON, N.,

TUESDAY, MAY 24th, 1892.

THROUGH the good hand of our God upon us we have once more been permitted to celebrate the Anniversary of the Mission. The attendance was unusually large—possibly the largest yet gathered on a like occasion—and the weather most favourable. The speakers were many, including some well-known names.

It was matter for great regret (and caused disappointment to not a few) that Mr. and Mrs. Hudson Taylor could not be present, for which Mr. Taylor's state of health (to which reference is made on page 96) was in measure responsible, as well as pressure of work preparatory to leaving China.

We only report this month the Afternoon Meeting, reserving that of the Evening for the August number, partly through stress of time, and partly that we judge our readers will thus come with fresher zest to the second part. Attention is particularly drawn to the announcement on page 96, with regard to the address by Dr. Arthur T. Pierson.

May the Divine blessing rest on these faithful testimonies from the returned Missionaries, with their record of joys and sorrows, encouragements and trials, that they may stimulate to yet more earnest prayer and endeavour for the salvation of China's perishing Millions.

C. T. F.

## Afternoon Meeting.

GEORGE WILLIAMS, Esq., *Chairman*.

The Meeting commenced at 3 o'clock with the hymn, "Far, far away, in heathen darkness dwelling," when

THEODORE HOWARD, Esq.

(*Home Director and Chairman of the London Council*),

read Matt. xxviii. 18-20; Mark xvi. 15-20; Matt. vi. 7-13, and then remarked:—

WE are about to join in prayer for the China Inland Mission, and I do earnestly desire that we may draw nigh unto the throne of grace, bearing in mind that when we pray we seek, first of all, that God's Name may be hallowed, His kingdom come, and His will be done.

And if we have these as settled purposes of our hearts, then we shall go on to pray for the daily need—the need of China, and the need of the missionaries in China and our own need. All we ask for is, "Our FATHER, give us and

give them daily bread—a sufficient portion, a full portion but the day's portion;" and we ask no more. Will you pray much for this? for it means all, it means everything, in connection with this work and with all work for God.

Then we seek forgiveness; and we seek to be led, not into temptation, but into the way that our FATHER would lead us in to keep us from evil. Because His is the kingdom, and the power, and the glory, for ever and ever. Amen.

Prayer was then offered by the Rev. William Middleton, of Mildmay Park Wesleyan Chapel.

JULY, 1892.

## B. BROOMHALL

*(Secretary of the China Inland Mission).*

WE were expecting that Mr. Hudson Taylor would be here on this occasion until we received a telegram from him to say that he would not be able to leave China until the 9th of May. He is now, therefore, on his way to England, coming by way of Canada. He purposed writing a letter which would have been of the nature of a report for us to receive to-day, but that has not come to hand.

I may mention a few particulars concerning the staff of the Mission. During last year thirty-eight new missionaries went out from England; from North America, eleven; from Australia, twenty-one; from the United States, in connection with the Scandinavian Alliance Mission, thirty; and from the Continent of Europe—Sweden, seven; Norway, two; Germany, one; Finland one; and two others joined the Mission when in China. Thus there was a total increase during 1891 of seventy-one members and sixty-two associates, 133 in all. During the present year it may be mentioned there have gone from North America, one; from the Scandinavian Alliance, twelve; and from Germany, two; making fifteen in all. This brings the general total of the missionaries to the following numbers:—

From this Country	...	...	...	...	...	365
" North America,	35;	Australasia,	32	...	...	67
And working under the direction of this Mission, of:—						
The Bible Christian Mission	...	...	...	...	...	7
" Swedish Mission in China	...	...	...	...	...	8
" Alliance Mission	...	...	...	...	...	6
" Norwegian Mission, & Free Church of Finland,	1	...	...	...	...	6
" German Alliance Mission, Bremen	...	...	...	...	...	8
Scandinavian Alliance Mission, U.S.A.	...	...	...	...	...	59

Making a total, including wives of missionaries, of ... 526

During last year we suffered loss by the removal through death of six members of the Mission, whose names have been reported to you in CHINA'S MILLIONS; and also four associates. During the present year two others, who had been a very short time in China, have been called to their rest.

The income for last year from this country was £26,584 4s. 3d., being about £1,800 below the year before. The amount received in China from other sources and locally contributed, has been larger, viz., £7,700, as compared with £3,188 the year before. The total net increase was therefore about £2,700.

We can hardly allow this occasion to pass without a word of grateful recognition of the largely increased missionary interest which has been manifested in connection with some of the large missionary organisations.

## THE CHAIRMAN.

WE had hoped to see here to-day our beloved friends Mr. and Mrs. Hudson Taylor, but we are deprived of that pleasure. We have, however, our good friend the Secretary. We must be glad that God has spared him to be with us all this time; and you will pray that he may yet be spared for years to come, will you not?

It is our great pleasure this afternoon to welcome Mr. Stanley Smith and Mr. Arthur Polhill-Turner, who were of the seven who went from Cambridge. You will remember the meeting at Exeter Hall, when those dear friends said "Farewell" to us. In the evening you are to have, among others, the Rev. Dr. Pierson. Verily if ever a man was inspired to rouse the Churches on the great missionary question, it is Dr. Pierson.

This is the year of the Centenary of the Baptist Missionary Society, and we rejoice in the noble efforts our friends of that Mission are putting forth, and in the encouraging evidence of practical sympathy which they have. The London Missionary Society has also been taking a great step in the right direction. The interest that has been called out by the resolve to send out one hundred additional missionaries has been remarkable; and instead of the large deficiency of £15,000 which they had to report at the annual meeting last year, they have been enabled this year to report an increase of £35,000. And our friends of the Church Missionary Society have been favoured with very great and encouraging success in the matter of income. But both these last Societies are deploring the lack of men, and earnestly desire that a large number of suitable labourers may be raised up. The Church Missionary Society is arranging for a day of special humiliation and prayer in July in reference to this, and invite co-operation.

We, who are connected with this Mission, and who belong to all sections of the Church of CHRIST, rejoice with joy unfeigned in all that betokens advance in missionary interest in our country. We hope to see that interest increase yet more and more, and trust that from this year, 1892, the advance may be as remarkable as it was from the corresponding year last century.

We have always attached great importance to the sale of missionary literature, and for several years our friends have supplied themselves on these occasions with books and publications which we have issued. Of the speeches delivered by Dr. Pierson at our Annual Meetings two years ago, we have sold 20,000, and another edition is now being printed. We have abundant reason for thankfulness for the blessing which has attended the circulation of those speeches.

I wish to commend to you a book which has been lately published. It is "The Life of James Gilmour, of Mongolia," one of the greatest missionaries whom this century has seen. A more soul-stirring book can hardly be found. If any here want to have a great and blessed lift nearer the MASTER, I would urge them to buy and read that book. It reveals the heart of a true missionary, and the more we are able to place ourselves as he placed himself, in the right relation to the MASTER, and to the work which He has given His servants to do, the more will the work of the LORD prosper so far as we have anything to do with it. No words that I can use can express my deep sense of the value of this "Life of James Gilmour."

The year has been one of anxiety and trial. All lovers of this Mission must have been very prayerful this year. Satan, that old enemy, has been troubling us. It is not the Chinese, poor things—what do they know? If they knew, how lovingly would they welcome every missionary; but it is because they do not know, that Satan is stirring in many of their hearts hatred and dislike to the foreigner. But, thank God, there is One mightier than Satan. This is our comfort—that He who is for us is mightier than all who can be against us.

You may have heard from time to time of the spirit of antagonism in certain parts of China. Father Chiniquy, of America, said to me: "Oh, Mr. Williams, it is not these Canadians; no, it is Satan, it is Satan in them. I love

them because I was just as prejudiced, just as deluded, just as determined to put down all Protestant teaching as they are. I was in darkness. They are in darkness."

So it is with these Chinese; our loving, heartfelt sympathy must go out to these interesting people. And because they are the children of our FATHER, because they belong to our family and are our brothers and sisters, we must stretch out a loving hand and deliver them from the power of Satan.

It is delightful to think of the numbers who have been delivered during the past year. Thousands, probably, throughout one part of China and another have been delivered from the bondage of Satan during the past year. Let us be glad that our God is with us. I rejoice exceedingly.

The hymn, "Tell out the joyful tidings," was sung, and Dr. T. Neathby read an extract from a private letter which he had received from Mr. Reginald Radcliffe:

"In my bodily weakness, on the shores of the Mediterranean, God gave me (perhaps more than ever in my days of health) faith for a mighty world-wide ingathering, and that He would indeed thrust out labourers of His own selecting and of His own enduing.

"I do not know the number of millions of His harvest—He alone of all the earth, or perhaps of heaven, knows—but I take His own quantity of His harvest, and I obey His command in asking Him to fit His labourers both in number and in power to His harvest. I think I can indeed thank Him for my weakness and all my illnesses, and for bringing me in my utter impotence beside

ingly that God is sustaining this work, and that He will sustain it we have every hope.

The Young Men's Christian Association, surely, must have been raised up to provide foreign missionaries. This is taking place to some extent.

The other day I was at a comparatively small branch association, and they told me that five of their number had left during the year to become ministers or missionaries. I know another comparatively small branch in the metropolis where, during the year, ten left for similar objects.

And so I believe God will raise up from among the young men employed in commerce and in different pursuits those who, full of faith and power, shall be used by Him in the extension of His kingdom.

the Mediterranean to have this blessed transacting with Him.

"Is it not encouraging for Him to make us *know* we are *impotent*? (Ex. xiv. 13, 15,) 'Stand still, and see the *salvation* of the Lord.' (2 Chron. xx. 14) 'Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.' Then John xi. 40: JESUS, with the tears on his cheeks, 'Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?'

"My beloved brother, I am sure you do not believe CHRIST has lost any of His power. If my life be long or short, I look for a mighty ingathering."

## Encouragement, Need, and Demand.

A. T. POLHILL-TURNER, B.A.

(Of the China Inland Mission, Pa-chau, Si-ch'uen).

"THEN cometh the end, when He shall have delivered up the kingdom to God, even the FATHER; when He shall have put down all rule and all authority and power."

"Then cometh the end." Let us take this afternoon that last word of three letters, and turn it into three words applicable to China—*Encouragement, Need, and Demand*.

As we think of China, we thank God that He is working there, and that we have seen precious souls gathered out of heathen darkness. I am here to represent Western China. Each one of those stations we see in the map I have visited. The station on the north-east, Pa-chau, is that at which I have been working for the last four years. The station next to that is Pao-ning; and just north of that, again, is a station not marked, Kwang-yuen; and another in the south-east, down the river, Wan-hien. That makes four stations in our district, and of these stations I wish to speak. But as with encouragements I would couple difficulties, I must also refer to Shun-king, which is just south of Pao-ning.

The station of Pao-ning was opened in the year 1887, and we now have there a Church of between twenty and thirty members. At Pa-chau, opened a year later, in 1888, we have a little Church of about ten. The station of Kwang-yuen is worked by our sisters only. It was opened in the year 1889, and has now a handful of converts. While at Wan-hien there have been no converts baptised, but there have been a few inquirers.

As to the fifth station, the city of Shun-king, which I have visited several times, it is now under great difficulty. Two of my friends, Beauchamp and Gill, have been there. They rented a house, and gave a feast according to the

custom; but the head official of that place got hold of the landlord and the leading people of the city, and they have been doing all they can to get rid of our friends. But by the last accounts those two brethren were still in the house, and they are sticking to it. I would ask you to pray that they may be able to remain in that city.

Then there is another ground for encouragement, in that last Christmas we had over twenty baptisms. At Pao-ning there were sixteen baptised; at our own station, Pa-chau, four; and at Kwang-yuen there were two. These results, though small, are encouraging; they are the foundations of the little Churches.

Speaking now of my station at Pa-chau, I want to tell you of three Christians there. The first is a boy named Yung Ta-ko, who commenced coming to us when he was about fifteen years of age—some four years back. He manifested a great desire to become a Christian, and attended our worship every night. For these four years he has witnessed a good confession.

[Mr. Polhill-Turner then narrated how on one occasion, when he was ill with typhus fever, this youth volunteered to go for assistance to Pao-ning, a four days' journey, which he accomplished in two days, travelling day and night, thus giving touching evidence of his sincerity and devotion.]

Then I will tell you of another, a teacher, Mr. Shao. He first heard the Gospel at Han-chung, in SHEN-SI, in conversation with a Christian, who exhorted him to give up his idols and to come to CHRIST. He heard and accepted the message; and he went back to his home, where he was a country schoolmaster, and gave up his idols there and then.

He met with much persecution; and there for some years he continued his profession. Only two years back he came to us to ask whether he might not engage in some work for the LORD; and so we gave him some Scriptures and tracts to take into the country to distribute. Thus, without any promised remuneration, he would start off; and I have had happy and blessed journeys with Mr. Shao.

The third case is that of an old woman, Mrs. Tray, over eighty years of age. She had been a vegetarian for many years; for in China there are not a few who are seeking by the practice of vegetarianism to obtain merit and work their way to heaven.

When we went to her city she came to hear, and came and came again. Though very dense, yet she continued coming for two years, and three years; and at length we baptised her, only last Christmas. Her parting words were these: "When you go home to your own country, will you not urge them to come out to China to tell our young people of JESUS? I am so old and so dull, I cannot read the characters, I cannot take them in. If I had only known this when I was young! Oh, tell your people to come quickly to teach our children, that they may be led to JESUS!" Such cases as these afford us

#### GROUND FOR ENCOURAGEMENT.

And next, as to the spiritual condition of the heathen. How many say that they have their own religious systems—that they have their Buddhism and their Confucianism. True, they have; but what benefit do they derive from these? They are in heathen darkness. What does God say? What does the Bible say?—that they are "without CHRIST, having no hope, and without GOD in the world." That is the important point. That is why we go out to China—to tell them GOD's way of salvation.

As I have travelled round most of the large cities of that province, what have I seen? I have entered city after city—cities like Manchester or Leeds or Stockton, and there I have been the first missionary that has ever entered. I have stayed a day or two, but have been

obliged to hurry on, and felt just overwhelmed with the needs. Just try to imagine yourself in a great city, to be the only one in it that knows the SAVIOUR; and then to feel the need of those unsaved souls. We hurry on to city after city, and not half of China has yet been touched.

In face of these facts, what is the demand upon us? What is our responsibility?

We read in the Prophet Ezekiel (iii. 18) that GOD says, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Again, in John xx. 21-23 we read, "Then said JESUS to them again, Peace be unto you: as my FATHER hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the HOLY GHOST: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

In the case of the Israelites of old every man was called upon to fight. Is it not so with the Christian army, in that you are all called to the warfare?

#### WHAT IS YOUR REPLY TO THE CALL?

Eight years ago I was sitting in that gallery opposite, and on this platform Mr. Hudson Taylor was speaking, and I well remember the words he used. He said, "If you want to know GOD, you must go to China." I little thought then that it would ever be my lot to go to China; but I can say, after seven years in China, that I do know GOD better than I knew Him before. We must trust GOD. In time of sickness, in trial, in difficulty, the props are cut away, and we are cast upon the LORD. I thank GOD for sending me to China.

We are praying now for a thousand missionaries for China, and it is proposed by a volunteer movement that the Church of CHRIST shall send thirty thousand missionaries into the field. That would only mean one from each Christian congregation. The Church *can* do it; what is she going to do in response to the great demand?

## Six Years' Experience in China.

STANLEY P. SMITH, B.A.

(Of the China Inland Mission, Lu-ch'eng, Shan-si).

I FEEL it to be a great responsibility and a great privilege to speak to you this afternoon; a great responsibility, first, because a returned missionary speaking has always, as it were, on his right hand and on his left a Scylla and a Charybdis. He has the danger, on the one hand, of overstating things and of making things to appear more roseate than they are; and, on the other hand, there is the danger of understating things, and therefore of not giving to the LORD the glory due unto His name.

And, secondly, I count it a responsibility to speak to you because I formed one of a party whose going out from England, I am well aware, woke up a considerable amount of interest; and though I believe that each one of us regrets that far more interest was taken in us than any one of us individually or all of us collectively deserved, yet I think I may make myself the mouthpiece of the Cambridge Band when I say that, if in any way our going out has helped to stir up missionary interest, or has helped to draw out prayer for the perishing heathen, we are deeply thankful to God.

I count it a privilege to speak to you this afternoon, because I am speaking, if you will allow the phrase, not so much to a public meeting as to a family gathering. I am well aware that there are many here who have personal friends in the Mission, and therefore I take it that one may say things which, perhaps, one could not say to another audience. It is always a painful thing to speak of oneself. At the same time, I suppose that if I were to ask you here this afternoon, "What would you like me to speak upon?" you would most of you answer, "I should like you to give your experience of the years that you have spent in China."

Now, I will not revert to the first year, the year 1885. I will not touch upon any point in that year except just to mention briefly to you that five of our party reached the town of Ping-yang Fu, in the south of the SHAN-SI province, in July.

In the month of April of the year 1886, I went to the city of Hung-t'ung, and there hired premises. There had previously been a native work in the country round, carried on



by some earnest Christian native brethren. The state of affairs, however, in that part of the province was anything but good, partly owing to the fact that for some time previous to our arrival there had only been one foreign missionary down in that district, and he kept very much to the city where he lived. The consequence was that the people in the villages and country round were very much without a shepherd, being left really to the pastoral care of a few earnest native brethren, who were themselves not very well taught in the things of God.

By the time we had been in the province about nine months, of course we had got some hold of the language, and were able to be of a certain amount of use in helping on those who had an initiatory knowledge of the things of God, and in leading them on in their trust in CHRIST.

In the June of this year 1886, Messrs. Studd, Hoste, and myself went up north to the capital of the province, Tai-yuen, Messrs. Cassells and Beauchamp going by another route to the same place. There we met Mr. Hudson Taylor, his son, Mr. Herbert Hudson Taylor, my friend Mr. Lewis, who is here on the platform, and one or two others who came to join us in conference.

#### DAYS OF BLESSING.

I will not refer to the conference, because a book has been published under the name of "Days of Blessing in Inland China," which some of you will have seen, that tells of that time. I will only just in passing say that it was a conference that we shall ever remember with thankfulness.

After we had spent some time in Tai-yuen, we returned to the south. There we held two great conferences, one in the city of Hung-tung, and one in Ping-yang Fu; and finally we went down to K'uh-wu, further south, where we said good-bye to Mr. Taylor.

A little time after that, Mr. J. W. Stevenson visited me in Hung-tung, and we went on a very interesting tour round the villages to the west, taking Ta-ning and Sih-chau. I cannot, however, refer to the tour in detail. You can imagine these tours if I tell you that one day in its main features is much the same as another. You stop during the day at two inns, one where you take your lunch, and another where you rest at night. There are plenty of opportunifities on the road for spreading tracts and making known the glorious Gospel; and therefore you can understand that these journeys in China are all of them deeply interesting. Still, each day has its peculiar interest, its own trials and special joys. There is, at any rate, always the joy of being able to preach CHRIST; and I may say that, of all the joys I ever had in my life, I have had no greater joy than in proclaiming the Gospel to the Chinese.

About the October of 1886, when Mr. Bagnall, who is here with us, came with his wife to take up the superintendence of the province, there were some fifty-six baptised in this city of Hung-tung. They were mostly the outcome of the work of the natives.

#### CIRCUIT WORK AND ITS RESULTS.

In the month of November of that year, Mr. D. E. Hoste joined me, and he has continued at that station ever since. We had some very blessed times of fellowship together, in friendship and in work for God; and it was then that we began our regular circuits. We started a circuit from the town of Hung-tung, first going to a place called Chao-ch'eng, between Hung-tung and Hoh-chau, from that over the river to the west, then round to the east, and back again to Hung-tung, a small circuit that would take a fortnight to accomplish.

Then every alternate week we used to go on what was called the Hoh-chau circuit, which took us up further

north, returning also to Hung-tung. There seemed to be a very marked out-pouring of the Spirit of God during the circuits of that time, and much blessing given to native effort. The consequence was, that in the following April there were large numbers who wanted to be baptised. On the 23rd of April, 1887, the following year, we baptised two hundred and sixteen people. There was a great amount of interest, I believe, awakened in England by this fact; but in China there was some questioning as regards whether it was wise to baptise so great a number of people.

#### PRINCIPLES OF WORK.

At that time I was acting upon the following principle. I was once at dinner with a friend of mine down at Southampton, and on my left was a China Inland missionary. Opposite to me was a man well known in Christian circles, whose opinion I thought a great deal of. He made the following remark across the table to the missionary: "There is one thing in which I do not agree with you or the China Inland Mission. It is that you keep your candidates on probation before you baptise them." He said, "It seems to me that the scriptural thing is that you ought to baptise them on the profession of their faith." Well, when I went out to China, I went out on those lines. I was very much struck with the remark, and I thought it accorded with Scripture, and the consequence was that the lines we took up at Hung-tung were those lines, and we baptised those people.

I should here add that none of those were baptised simply and alone on "profession of faith," but were all recommended by some native church member as suitable subjects for baptism. I must further add that later on, when I left Hung-tung, from the words "Goye . . . make disciples of all nations, baptising them," I have since seen reason to change my views on this point, and have been on the lines that a man should by his changed life give satisfactory evidence of his discipleship before baptism be administered.

Since I have been home this last time I happen to have written a letter to Mr. Hoste, who is still at that station, asking him for particular information regarding those two hundred and sixteen who were baptised on the 23rd of April, 1887, and I received from him the following letter:

#### PRESENT CONDITION OF THE 216 BAPTISED.

"Before going further I will reply to your inquiry as to the two hundred odd baptised here in 1887. I have been going over the roll with various deacons and church members of the different centres during the past few months, so that I believe my figures are fairly if not exactly accurate. Total number baptised, two hundred and sixteen. From these deduct seven transferred and four dead, fifty whom I know of as backslidden, and say twenty who are either in isolated hamlets, or women whose husbands have gone wrong and who may be regarded as backslidden with them, or persons who have left the neighbourhood or of whom we have lost trace. Total to deduct, eighty-one—leaves one hundred and thirty-five. I may add a few words. Of the seventy backsliders, I doubt if twenty have relapsed into idolatry. The majority have gone back to opium-smoking, whilst some have simply grown cold and neglect worship and private prayer. Some of the opium-smokers still pray in their families."

Of course this meeting that I speak of was a meeting the enthusiasm of which it is impossible for me to describe. I suppose I have before me here some eight or nine hundred people, but I assure you that eight hundred or nine hundred people in England, or eight or nine thousand

people for the matter of that, do not move you nearly so deeply as four or five hundred Chinese, in the heart of China, worshipping God. It was one of the most moving scenes I was ever in, to sit down at the communion of the LORD'S Supper with those few hundreds of baptised Chinese Christians. It was a time that I shall never forget, and a time for which I praise God.

A week after that memorable time, Mr. Hoste and I started for Tai-yuen (which we reached on May 6th, 1887), where we spent some four or five months. Our original idea was to get on with the Chinese language. However, when we got up there the LORD laid the needs of the people so much upon our hearts, that we could not settle down to study. The LORD took us out to the streets instead, and into the soldiers' camp, and among Dr. Edwards' patients, and gave us many blessed times there.

JOINED BY C. T. STUDD.

About the end of July in that year my friend Mr. C. T. Studd came up and joined us. He had left us in the previous year and gone round to the province of SI-CH'UEN, having reached the city of Ch'ung-king just after the riots. He had been through a very trying time there, and after this time of sorrow the LORD gave him a "garment of praise for the spirit of heaviness;" he went along to the city of Shanghai, and there he met his brother, Mr. G. B. Studd, and had the intense joy of seeing him come right out, all for JESUS. Well, these two men, C. T. and G. B. Studd, came up and met us in the month of July, 1887. I never shall forget going to meet them, how when they came in sight we rushed to meet each other! and what gladness it was to find them just brimming over with spiritual blessing and filled with the HOLY GHOST.

We had good times together in the month of July. In the month of August when the rain came on and we could not go out in the streets any more, Mr. Hoste and myself thought that we would escape to the hills to get some little time for Chinese. However, it pleased the LORD two days after we had gone to lay Mr. C. T. Studd down with typhoid fever, and his brother George and myself had the privilege of nursing him for about two months, when he was past danger.

In the intervals of nursing we had many blessed opportunities of preaching the Gospel, and also among the missionaries themselves

A REMARKABLE SERIES OF MEETINGS.

I think the key-note of these meetings was the one word "receive." The LORD seemed to lay that word upon us all, that what we all needed was to keep receiving from the LORD'S fullness. Mr. George Studd, another missionary, and myself had determined that we would set apart an hour a day to wait upon GOD for the out-pouring of His SPIRIT, and agreed to meet at the end of the week and relate our experiences.

We all found that we had got great blessing, but this missionary in particular seems to have been blessed. He said, when we met together, "The LORD has shown me Himself in the past week, and I see that I should give up my cigar." Now, a cigar is a little thing in itself, but it is often a little thing that stops a great blessing. As soon as he gave up that one little point, he yielded his all, the flood-gates of blessing were opened, and his soul was full. The next day he wrote to me and said, "The Word of God glows now as I read it." It is always the outcome of being baptised with the HOLY GHOST that CHRIST is better known, and that the Word of God becomes brighter and brighter. In this case the Book became to him a new Book. From that time on we began a series of holiness meetings, and I think that there are some missionaries on

this platform who will bear me witness that it was a most blessed series of meetings.

In the month of October, 1887, Mr. Studd was fairly well out of danger, and I went south again. Early in the December of 1887 I went to the city of Lu-ngan Fu, one hundred miles out to the east, and took a new house to open up a station. The day after getting the house I started for Tai-yuen to rejoin Mr. Studd, arriving about the end of December. We had a very nice meeting with our Baptist brethren, and a very memorable midnight prayer-meeting on the 31st of December.

SETTLING DOWN IN LU-NGAN FU.

A few days after that meeting, early in 1888, we both returned to the south. In the January of that year I was taken with typhoid fever, and Mr. Studd very kindly nursed me through it. By March I was convalescent, and Mr. Studd went to the coast to be married, while I went to Lu-ngan Fu again to see about this house which we had taken, and to prepare it for Mr. Studd's return from the coast with his bride. They returned in the month of May, ten days after I got there.

When we were there together, the first two months were, I think, taken up very much with the language, and also seeing the numerous natives who came about us. Then in July the LORD led us again out into work, and we had one month of very active service. Of course it was pioneering work, and altogether different from what we had been accustomed to in such a district as Hung-tung, where there were a number of professing Christians.

We began work on Salvation Army lines, with a good deal of banners and processioning on the streets and beating of gongs and drums; we did not place any faith in them, but we thought the LORD would bless our efforts. I am not aware that the LORD did bless them particularly. I have no fruit to tell you of in those meetings; the leading facts of the Gospel were made known very widely, and the LORD blessed us in our souls very much.

In August I left Lu-ngan Fu to go to the Ping-yang district, and in September left for the coast. I was married on the 10th of November in Shanghai, and I did not get back again to my station till towards the end of January, 1889.

REMOVAL FROM LU-NGAN TO LU-CH'ENG.

In the April of the year 1889 I left Lu-ngan Fu to go to Lu-ch'eng with my wife. My original intention was not to leave Lu-ngan Fu permanently, but during our absence at the coast the LORD had blessed Mr. Studd to the opening up of an opium-refuge, and he had already got sixty or seventy men upon the premises; so we thought that we could not do better than go to the outlying districts and work the towns around. My original idea was to look upon Lu-ngan Fu as our headquarters, and get a little house at Lu-ch'eng. However, at Lu-ch'eng we found a very admirable house; and as it seemed a needless expense to keep the house going at Lu-ngan Fu as well, we finally left there and went to live permanently at Lu-ch'eng.

My first year there was one of continual trial. It was owing really to three causes. First of all, I was engaged in trying to carry out what was really an impracticable and utterly impossible scheme; I mean the opening up of opium-refuges in several towns, and with no men to do the work. You will all agree that that was both impracticable and impossible; but the truth is, that I had had money sent out to me in order to open up these refuges, and I thought the fact of the money being sent out was a guidance of the LORD that it was His will that they should be opened up. The LORD, however, eventually showed me, very much through the kind, faithful counsel of Mr.

Studd, that it was not His will. I had fully determined that I would not use any men who were really unfit for the work; so there was a great deal of trial in trying this man and the other, and finding them all, one after the other, prove themselves unfit. In the September of that year, then, the scheme was abandoned, and the money returned soon after.

#### AN UNHAPPY DIVISION.

Another source of great trial was the fact that there had been a great split at the church at Hung-tung between the native pastor, Mr. Hsi, and his elder, a man of the name of Fan. This is a matter of great sorrow, and I tell it to you because, as I have already said, I look upon you as a family gathering of people who have the China Inland Mission and the work of the Mission much at heart, and I would ask your prayers that that unhappy division may, if possible, be healed by God. At any rate, it has been a means of doing a great deal of harm to the work in SHAN-SI.

I suppose that most of us English people have a sort of love for minorities. We always think that where a minority is there is very likely to be something of right in it. I looked upon this man Fan as one who had possibly been hardly used. Of course, Pastor Hsi is a very earnest, zealous man of God, and I think that all of us who have worked out there with him do love him. At the same time, it is possible that his very gift of being a born leader may lead him to be a little autocratic; and the consequence was that I thought that this elder might have been rather misunderstood, and that if he came over and worked in the east, and left Pastor Hsi the north and south and west, Mr. Hsi could not think himself hardly treated.

So Mr. Fan came over, but I did not know his true character before he came. I tried to do the best I could for the man. I argued with him, and said, "You see, you are a member of the Hung-tung church. I am the pastor of Lu-ch'eng, and I cannot possibly take you from the church at Hung-tung to work with me, unless you first get the consent of the Hung-tung pastors. I must first of all write a letter to them, and then your coming to me will be according to propriety." "Well," he said, "yes, that is all right;" so I sent off my letter.

#### "A RASCAL."

I never shall forget how earnestly my wife and I prayed about that letter, and the answer which we might get back again; and the more so as, since the letter had gone off, we had two or three indications from this man's behaviour that he was a rascal. The reply when it came said, "No, we cannot recommend this elder to work with you at Lu-ch'eng."

You see, I had done what I could for the poor man, but he seemed to have been deluded by the devil to imagine that I had tried in some way or other to bring about this unfavourable decision. The consequence was that he used every spite against us that he could possibly devise. I cannot go into particulars, they are rather too painful to tell you; but that man stayed on the premises about a month and a half, and I did not finally get rid of his employees until about a year afterwards.

In fact, one's first year at this new station was pretty well taken up with fighting this man and his men, and trying to pull down the spurious work which had been built up in Lu-ch'eng by the emissaries of this very man previous to my arrival there. It was rotten to the very core, and one had to spend all one's time in getting rid of these men and trying, after doing the work of destruction, to begin a little work of construction. This was a third cause of trouble.

Well, this takes one pretty well on to the April of 1890 before we got really clear down at Lu-ch'eng to begin work. When we did begin we had a very happy time of it—a blessed time of working in the villages and the different towns around.

#### A TRIBUTE TO MRS. SMITH.

And here, perhaps, it would not be out of place if I digress for a few minutes and speak a few words concerning my dear wife, who is with me no more. The help that she was to me, in every sense of the word, as a comfort and solace in times of trial and sorrow, as a sympathiser with my work, and as the augments of my joys, I have not time to dilate upon this afternoon, but only to mention.

When I was over in Norway last year they showed me the room where she spent her last night before she left her native land. I was told that she did not spend it in sleep or rest, but in crying to God for souls in China; and I believe from that time on until when, on her deathbed, she uttered her last words—the words of that well-known hymn:

"Jesus, Lover of my soul,  
Let me to Thy bosom fly" —

her life was an instance of singular devotion to the glory of God and the good of souls.

It happened that just at the time when we were both hoping to come home for much needed rest and change she was taken ill with typhoid fever. It was impossible for her friend Mrs. Studd to come and help her; so Mr. Studd, with the greatest generosity and with no small risk to his own health, came and helped me to nurse the sick one. Our united efforts were unavailing, and it pleased the great Head of the Church to take His child to Himself (March 7th, 1891).

The day after that fateful day when she was taken and I was left, I got a beautiful letter from Mrs. Studd, in which, speaking of my late wife, she said, "She hath done what she could." Now we all remember the circumstances in which those words were first spoken, and we all agree that they are words of very high commendation; and since those words were spoken, doubtless many have earned them. But I would give glory to God that those words were true to such a very eminent degree of her of whom I speak. I would, in any case, like to take those words, "She hath done what she could," and weave them as into a garland, and this afternoon in spirit place it upon that grave in distant China; and so in your presence pay a passing tribute to her holy memory, and make this testimony before you and before my God of her singular devotion as Christian, as wife, and as mother. But I must leave this sad topic and resume.

#### AS TO RESULTS.

I would not like to speak of much definite result. One gets more and more afraid of speaking of results, because very often when you say something encouraging, or when you send a letter from China, by the time the letter gets home you wish you had not sent it; and, on the other hand, very often people of whom you do not speak turn out much better than you expected. The consequence is that it is sometimes exceedingly difficult for a returned missionary to speak about results, especially of pioneering work. However, I know this, that I had a very happy time in my own soul in preaching the Gospel, and I had blessed times of Bible-reading with some of the native Christians at Lu-ch'eng, besides many opportunities of helping the sick, and I like to think that the LORD stirred up a great amount of interest in many hearts, and this notwithstanding that I feel I made the rules for the entrance into the Church needlessly strict and severe.



We baptised one young man for whom I would like to thank God, not because I had anything to do with him, but because I look upon him as a specimen of the LORD's workmanship. We have been with him about two or three years, and I think that if the epithet "blameless" could be applied to anyone, I should like to hear it applied to this young man. He is only about twenty-two or twenty-three years of age. I have watched him closely, and I have never seen anything to find fault with. And I have not only negative praise to speak of him to the glory of God, but there was also the positive outcome of real love to God and man exhibited in his life.

It is a few cases like this that fill us with encouragement. If you can only see a few "out-and-outers" in China, it will compensate for years and years of difficulty. It is just these whom one knows to be really walking with the LORD and really glorifying His Name that make one come home to England here and say to friends, "If you do go to China, you will find there a field for your labour." I do not, therefore, stand before you this afternoon as a discouraged missionary. Far from it. I have been through discouragement, but I am very full of encouragement and hope, and I would say to you this afternoon, Go on praying; go on giving; go on helping in every way; and *do not stop coming out!*

#### WE WANT WORKERS IN CHINA.

It seemed as if one's sun was to go down in China in darkness. My sun in China, if I may use such a simile, seemed at first to rise very brightly, and the early years were so *couleur de rose*, with so much to encourage and to raise one to enthusiasm; but in the last years there were opposition and trouble, sorrow and bereavement. Still, the LORD did not let me go away from China finally without a token that He was still with me.

I left my station on the 17th of March, 1891, to come home. But before I started I went through the provinces of KIANG-SI and CHEH-KIANG in company with Mr. Frost. I would like to thank God on this platform that He has given such a beloved brother as Mr. Frost to help the work of the China Inland Mission. I met him first at Shanghai. He was then holding a conference amongst the North American workers, as he is the Secretary for the North American branch of the C.I.M. When I tell you that the conference began with singing

"We would see JESUS,

and that it ended up with the words changed to

"We have seen JESUS,"

you will understand that there was very real blessing. I had just taken a ticket for the steamer to go back to England with my little boy, and it pleased God to separate me from him and make me go as interpreter with Mr. Frost through these two provinces of KIANG-SI and CHEH-KIANG.

We soon got through the province of CHEH-KIANG, where we did not see very much to note before we got to Chang-shan, where was encouraging work. In KIANG-SI we also saw some most interesting work, which begins at the head of the Kwang-sin River. It is a river as large as the River Thames, and flows into Po-yang Lake. All the way down that river is a chain of stations. The LORD

just gave me two themes all down these stations: "Draw from the fulness of the LORD," and "Be filled with the HOLY GHOST."

The LORD was pleased to bless the message, and I hold in my hand a letter from Mr. Orr-Ewing, which I only received about four or five days ago, in which it appears that he had been down this very river, and he speaks concerning the work there. He says: "I have been with Mr. J. T. Reid to visit the stations on the Kwang-sin River. I rejoiced to hear of the blessing your visit had been. Praise the LORD! One and another remembers you as having been a means under God of bringing blessing to them. To HIM be all the glory!"

Yes, we will pass on all the glory to God, and I just read this to you because, let me say for the third time, I look upon you as a family gathering. I should not read it in a public meeting, but I want to give thanks to God for the blessing of the deepening of the spiritual lives of many of those native Christians which is still going on.

#### A GRACIOUS VISITATION.

There is one thing more (which I hope Miss Guinness will touch upon) which is mentioned in this letter—a matter which calls for real praise. He tells us that at Shanghai there had been a remarkable work of the SPIRIT of God. He says: "On Sunday morning Dr. Howard Taylor arrived from Shanghai. He brought news of a most blessed work going on in Shanghai, that many of the missionaries had been filled with the HOLY SPIRIT. He, himself, had been filled. The work has grown, and some grey-haired missionaries have been turned upside down, and are full of blessing. Hallelujah!"

I want you to re-echo this word, "Hallelujah," and to thank God that these brethren in China have been so blessed. The meetings in question were mainly conducted by Mr. Hudson Taylor and Mr. Walter Sloan.

I cannot say good-bye without referring to one little incident, which I hope may touch the hearts of some here this afternoon. As we were going along in that boat through those two provinces, we used to pass by great walled towns, some of them as large as Leeds, as large as Manchester, and as large as Stockton—such as you have already heard of this afternoon.

#### GRIEF-INSPIRING SCENES.

I used to watch Mr. Frost as we were passing these cities, and I would see his face gradually clouding over; and after a while the big tears would come rolling down. I knew why it was. Those tears did not come from a fountain within Mr. Frost. They came from the heart of God. They were tokens of sympathy with HIM who once wept over Jerusalem. He was weeping because he recognised that the people in those large cities were without God, without CHRIST, without hope.

I would bring to you this afternoon another "without." "How shall they hear without a preacher?" And ask God that the tears I have spoken of may give point to the question. I do believe that GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, are present in our midst, and that they are saying, "Whom shall I send, and who will go for Us?" Whose heart leaps up here this afternoon, saying, "Here am I; send me?"

A portion of the hymn, "There shall be showers of blessing," was then sung.

The Chairman next introduced Miss Guinness, remarking that one of the special features of the China Inland Mission in which it has set an example to the whole Church is that it has called and sent forth by God's mercy and grace the sisterhood of our Churches, for which thanks are due to God; and, "therefore we welcome very heartily and lovingly our dear sister, Miss Guinness."



## Personal Testimony and Appeal.

MISS GERALDINE GUINNESS

(Of the China Inland Mission, Ho-nan).

I DO feel it such a privilege, as well as pleasure, to be here this afternoon to attempt to say a few words to you. It is a very unexpected privilege, for a fortnight before I left China I had no idea of being so soon in England. As some of you perhaps know, it has been on account of my dear mother's health that I have returned at this time, instead of going inland as had been intended. I should like to take this opportunity of saying—because I know that some of you here have prayed for my dear mother—that she is so much better. I left her yesterday morning in the north of Derbyshire, and she has already got good from being in the country, and is being very graciously restored, we hope, to a very large measure of health.

I feel it such a privilege to be here this afternoon because you all love China, and you pray for China, and believe in China. Your very presence here with us to-day is a testimony of this, and it is such a joy to look into your faces and to feel that, at the back of us in the work which you have been hearing of to-day in that great land, we have your sympathy, and your love, and your prayers. You believe that God is doing His own work in China.

### TWO SIDES TO THE WORK.

It is not untried workers that God uses. It is not the men who have not been through suffering and sorrow that God uses. He has His schools for training us, and He has, as we have been told, His school of suffering; and we believe that those who have, in some sense, fallen into the ground as a corn of wheat, and died to self, and self-energy, and self-effort, and self-thoughts, are those that God can use and will use. I do so thank God for what we have heard, because there are the two sides to the work, especially in China, as it seems to me; and we have had a very faithful testimony this afternoon that I am sure God will bless.

And I feel it a privilege to speak to you here to-day because I want just to congratulate you on the work in which you are engaged with us. We are workers together with God. I cannot do anything else than just in my heart congratulate you upon the share that God has called you to by sympathy, and prayer, and gifts, the best kind of gifts—those dear to you, I know, in many cases—for the work of God in China. It is a great work, and an advancing work, and a work very specially dear to the heart of God, we feel sure, and His seal of blessing is upon it.

### ADVANCE.

If I had time to tell you what I have seen simply on the lines of *advance* of the work of God in China within the last four years, how glad I should be; but I must not linger even to allude to facts on that line. Suffice it to say that in our Mission I have seen nearly 300 workers come out from various lands. I have seen the up-growth of interest in America and Australia, the formation of Councils in these countries, and the great addition to the real spiritual strength of our work in those dear brethren and sisters that God has given us from Canada and Australia; and I have seen very much more—a long, decided line of advance.

But I think, perhaps, that that for which one would be

most thankful in this way has been what Mr. Stanley Smith has just alluded to in closing his address to you—an advance in hungering and thirsting of heart for God, and an advance in seeking the fulness and power of the SPIRIT to energeise our missionary lives and service. Oh, it has been so encouraging of late!

During the last few months—I think more than a year now—I have been confined to Shanghai, and have got to know very well indeed the missionary circle. The LORD has led to my trying to put together a simple history of the past twenty-six years of the work of this Mission. This work has not been attempted heretofore, and we trust that it will not be long before this little book shall be finished.

### MISSIONARIES LONGING FOR POWER.

It is this that has kept me in Shanghai; and I have been seeing there quite a number of missionaries of all Societies, from various parts of the field, engaged in very varied methods of work. And I have been so encouraged to notice that in all directions there has seemed to be a deepening longing for the practical experience of the indwelling of the power of the SPIRIT in missionary life and service. And I believe that this is all we need.

Oh, the difficulties of missionary work in heathen lands, the loneliness, the trials, the disappointments, the hoary systems of religion which we have to meet, the prejudice of the people! But all these things are nothing if only our hearts are filled with the SPIRIT of God. One has had some little experience of it one's self, and I should like to allude here very solemnly and very earnestly to a phase of missionary life that I think is, perhaps, too little dwelt upon and too little realised at home.

I have known what it is to be far away in the interior of China in spiritual dearth of soul. I have known what it is, alone in a heathen city, to be

### OUT OF COMMUNION

with God, and to feel that one's soul is just like a parched wilderness; and I do not think that there is a missionary anywhere who has not known what that is. These things are not much alluded to in missionary gatherings, but I do want to lay it upon your hearts this afternoon that in praying for the missionaries in China, you will pray that their own spiritual lives may be quickened.

This is what we want, the fulness of the SPIRIT to keep our own hearts right with God, and in the full and blessed consciousness of the abiding presence of JESUS; because then testimonies will tell. The very testimony of a satisfied heart and of a glad face will carry its weight. And this is why we must have all over our missionary fields a new baptism of the SPIRIT for the individual life of the missionary himself.

Do we not need it here, dear friends? Oh, permit me to say it—is there not some one here this afternoon who realises that the Christian life is not what it might be and ought to be; that the abiding in JESUS is fitful, and not constant; that there is not the peace and the power that JESUS CHRIST can bring in a life given up to Him? Oh, dear friends, what you want is what I have wanted and sought and found, and what many and many a missionary

heart is hungering for in China—to gain the fulness of the SPIRIT! Will you not pray for the missionaries? Pray for us all, that we may be given to know more of JESUS.

In Shanghai during the last winter—in fact, just when I left Shanghai, about two months ago—there was a very remarkable movement among the missionaries for waiting upon God to know more of this great blessing; and, as you have heard already, quite a number, and some amongst the senior missionaries of other Societies, have really come into an experience that they never knew before. How much one could say on those lines. How I should like to tell you all about it! But I must not take up your time, and indeed there is so much else on my heart to say to you.

Just two months ago I stood alone on the deck of the great steamer *Oxus*, ploughing through a stormy sea. As the coast-line of China faded out of sight, I looked back over the four years since first the rocky coast came up through the mist and clouds on another stormy March day, when first we landed in China. And, oh, how one's heart went back over those four years. It was a solemn moment when first one beheld that great land which was to be, in some sense, one's future home. But I think that it was a still more solemn moment when one realised that one period of work, at any rate, was ended.

In thinking of it, how much there is that one would long to say. Oh, I wish that I could

#### MAKE CHINA LIVE AND MOVE

before you this afternoon! Our ideas are so misty. We hear of these millions and millions of people, these vast cities, these great needs, and they are so unreal to us. If only one had time to take you up and down those thronged streets, and into the homes of the people, into the home-life especially of the women—for it is my joy to represent the women of China to you this afternoon—if one had only time to introduce you to their life, to their thoughts, to their trials and joys and sorrows, to take you to the bedside of the dying, and the terrible scenes that we so often witness when suddenly called to some opium case—at midnight, it may be,—into their scenes of joy and festivity, into their dark heathen temples, or into the happy surroundings of the mission-station, the little chapel, the women's meeting-room, the class, the quiet home—oh, how much there is that one could say in personal experience in matters of this kind that I must perforce pass by, for our time is almost gone!

But I want just to speak of two or three of the most profound impressions that remain on my own mind upon looking back upon my very brief missionary experience in China. There are two or three thoughts that I should like to leave with you in connection with this great question. I am sure that you will guess the first. It is just the burden of all hearts as we return from this great field, and that is,

#### THE IMMENSITY OF THE NEED.

No words could express to you how we feel this, how we get to realise it, what a burden sometimes it becomes upon the heart until we learn to cast all upon Him who is ever near our burdens to bear. Oh, the immensity of the need! You know about the vast population of China. You know about those crowded cities, but let me mention just one fact to you.

Throughout the eighteen provinces of China there are almost a thousand (some 980) great governing cities such as you have heard of this afternoon, walled cities, the centres of literary life, social life, examination centres, cities that represent many, many scores and hundreds of others of lesser importance. Now, of these cities seventy-two are found in the north-western province of KAN-SU.

Will you follow it out on your map? Out of that number, how many are there without any missionary? No less than seventy out of seventy-two are without any missionary.

Go farther. Go to the next province of SHEN-SI. There are eighty-six of such cities, large, important governing cities thronged with men and women. Of those eighty-four have no missionary. Now come down to my own province, the province of HO-NAN, with its people of independent character—people who are, as I have heard Mr. Taylor, himself, say, worth converting. There are 118 governing cities in HO-NAN. Some of the most important cities in China are to be found in that province. One is the most ancient, the capital city of Kai-fung Fu. Of the 118 cities, 117 have no missionary to-day, as we sit here in this hall.

Go farther west to the great province of SI-CH'UEN, from which Mr. Pollhill-Turner has come with his interesting account of work. It has 140 of such cities, and about 130 of them are without the Gospel and without any resident missionary. Or come south again. I forget the exact figures as to YUN-NAN, but it is just about the same thing. Taking the two provinces of HU-NAN and KWANG-SI together, there are 175 governing cities in those two provinces, and 175 have no missionary—none of the cities under them, and none of the villages, and none of the towns, and none of the country hamlets. Nowhere throughout those two provinces is there any witness to the saving love of God. Oh! dear friends, what words can express what this means?

And it is not the extent of the need merely that we would speak about, but quite another aspect of it:

#### THE QUALITY OF THE NEED.

Allusion has been made this afternoon to what has been called "the light of Asia"—those heathen systems that are supposed to bring such exalted ideas of love, such comfort to the human heart. Oh, what an awful delusion! Anything more dark, dreary, dead, discouraging, hopeless, wretched, than heathenism I do not know and never expect to. You go into their temples; you watch the faces of the people at worship, or the priests going through their ritual, and they are just the very embodiment of blank despair. You go along the streets and see it in the people, even in the shops as I have done.

I remember particularly in the city of Hang-chau in CHEI-KIANG, one of the busiest centres in China, going out with that thought in view, and walking up and down the streets just to look at the faces of the people; and I was particularly struck with the hopelessness of the faces of the men especially, sitting behind the counters in the shops. It was quite an extraordinary thing, and it impressed me particularly.

No, dear friends, there is no hope in their lives, and no hope as we know in their deaths. Since we have been in this hall this afternoon more than two thousand souls in China have passed away into Christless graves. Do we believe it? Oh, God, help us to believe it, and to live in the conscious realisation of the fact!

But not only the immensity of the need was impressed upon my mind, but also this:

#### THE ACCESSIBILITY OF THE PEOPLE.

We must not dwell upon this, for the time is rapidly passing. But they are so marvellously accessible especially, I was going to say, to us women. I do not know that that is quite allowable; but at any rate they are wonderfully accessible to the efforts of women.

Not long ago a missionary in India was talking to a very intelligent heathen Hindoo, and he said to him, "Now, tell me which of our missionary methods you fear the most." "Why," said the man, "should I put a key in your hands, missionary? But still, I trust you, and I will. We do not fear your schools, because we need not send our children to them; and we do not fear your sermons, because we need not listen to them; but we do fear your women, and we fear your doctors. Your women and your doctors win their way into our hearts and homes, and we fear them."

How true it is. How wonderfully the hearts and homes of those people do open up before simple natural love and kindness, and, I was going to say, helplessness—the inoffensive way of going to work which, of course, is the only way which we women can pursue. I have seen a good deal of work amongst women in China. It has been my privilege to travel in some six of the provinces, and I should very much like to tell you of what I have seen. Mr. Stanley Smith mentioned just now that work on the Kwang-sin river. That is, indeed, an exceedingly encouraging instance of how God can use and does use the weak things of the world to confound the mighty.

There is another thought also in my mind, and I do want to pass it on to you in connection with our work in China. It is the marvellous

#### SUITABILITY AND POWER OF THE GOSPEL.

Oh, it is such a sweet thing to have the old story of Jesus to bring to these dear people. It does so wonderfully meet their needs. It meets them just where they are, and opens to them just what they want.

I have in my hand a little rosary. It is a Buddhist rosary, and it belonged for thirty-five years to a woman who believed that this was her best hope of salvation. Every one of those beads represents thousands of prayers, short prayers, just nothing but the name of Buddha. She used to spend sometimes six hours a day or spend all the night in praying over these beads. For thirty-five years this woman was a vegetarian. She touched no meat, nor fish, nor eggs, nor anything of the kind. She just lived upon vegetables and rice, and gave herself up to good works, so seeking to save her soul.

At last she heard something of the teaching of the missionaries. Her son came home to her, and told her something of what they said, and she was very, very angry, and said, "Do not go near those people. All they say is untrue. They are very dangerous and very wrong." And she warned him exceedingly not to go again. But her own heart was hungry, and she could not help going herself round to the little preaching chapel and listening to what they had to say; and there that

#### DEAR OLD WOMAN OF SEVENTY-TWO

the first time she heard the Gospel felt that it was just what she wanted, and she opened her heart to receive it.

She could only understand a little; and she went back to her son and said, "You must go every night and learn all about it and come and explain it to me. It is just what I want." And now that dear old woman is a most consistent Christian, and her son is one of the most earnest members of the little Christian church. These are the beads that represented her only hope for so long. They represent thousands of hopeless prayers.

Have we not something better than that to take to them? The Gospel is just what these people need. I could give you instance after instance of it—so many in which, hearing for the first time, these dear people understand. I have been quite struck with that in the records of baptisms. When they come forward for baptism in all the various stations the question is generally asked them

how they became Christians, how they were converted; and not infrequently is it the testimony that the first time the Gospel was heard it was believed—not always, of course, but still in not a few cases.

Just to illustrate this point of how suitable and sweet the Gospel message is to these people, let me tell you one or two little incidents that have come under my own personal notice, and you will excuse my taking five minutes longer of your time.

#### SHOWING BESIDE THE WATERS.

When I was first privileged to go to the north, I was journeying up the river to Ho-nan after being ten months in China. We were several weeks on the river. It was the depth of winter, and on Sundays we used not to travel, of course, but anchor our boats at the side of the river, and spend the day on shore, seeking to reach the women. One Sunday I remember so well. We stopped at a little out-of-the-way settlement on a sandy part of the river—just a little place where they collected wood to sell to the boats—and we went on shore and spent all the day in talking to the few women to be found there, little groups of some twenty or thirty. Mrs. Herbert Taylor was telling them the Gospel, and I listened with great interest, just able to understand what she said.

One old woman who must have been quite seventy years of age followed us all day long from one little group to another, and listened most attentively. In the afternoon the meaning of what was said seemed to dawn upon her, and she interrupted Mrs. Taylor once and leaned forward and said, "But do you say that it is for me—that this wonderful SAVIOUR can forgive my sins? I am an old woman of seventy, and I never heard about it before. Is it really for me?" And when she was assured that it was for her she seemed so glad, and she listened and listened and followed us round all day; and then towards evening as the sun was setting we had to go back to our boat, and these dear women came down with us to the shore, quite a little crowd, and this old woman was amongst the number.

I shall never forget watching that old woman's face. She stood a little apart from the rest of the crowd who were saying good-bye to us with such effusive kindness. She stood alone on the sandy bank there, and turned away from the boat and from us altogether. She seemed to be looking toward the setting sun, and

#### I SAW HER OLD LIPS MOVING,

and I stood a little nearer to her, and I just heard her say a little prayer that we had been teaching them that day—a few words, just a little sentence. She had got it by heart, and she was saying it over and over again to herself, forgetful of all her surroundings. She repeated it many times while I listened before I had to go away.—"JESUS SAVIOUR, dear JESUS, I pray Thee to forgive my sins, and take me to heaven."

Is not that word true, "Whosoever shall call upon the Name of the LORD shall be saved"? I believe that CHRIST rectons His church in China, not by the rolls of communicants in our stations—thank God for every one of them—but we do believe, we cannot but believe, that there are many, many hundreds who are never baptised, and whose names do not appear on the church registers, but who are dear to Him as His little ones.

Coming down that same river when I left Ho-nan, I recall a rather similar instance. We were moored with some two or three hundred other boats by the little village where we were stopping for the night. You see that these are the kind of openings that we get in travelling about China. When the evening meal was over, a lot of women



from these boats crowded on our boat to see us and talk to us, and we had a long evening's work telling the Gospel to these dear people. You know how, sometimes, here in England there appears to be a special spirit of hearing. There was that night. Every sentence and every word seemed to go right home to hearts that were prepared for what we had to say. We do meet that sometimes, not always, not often, but sometimes it is so; and then it is such an exquisite joy to tell of Jesus when you feel that the heart is just taking it in as if it had been waiting for that very news.

Well, it was so that night, with the women especially. A young girl from the next boat to ours listened till late on into the night, and then she went away. We were teaching them some little sentences as we often do in China, with five characters in each, rhyming as to the number of syllables, just conveying the simplest outline of the Gospel. That night I did not sleep very much. I was very tired, and we were rather afraid of robbers on the river; and somehow or other I lay awake a good part of the night; and in the middle of the night I heard the people in the next boat begin to move. The women were waking up, and they talked a little to one another, and then began to settle down again; and one of them said to the other—"Now, do not forget that JESUS gave up His life to redeem our lives. Do not let us forget it." And they talked over it a little while, and then seemed to go to sleep.

But the little girl evidently was awake, because after all was quiet in the hush of midnight and there was no sound to be heard save the splash of the river that went rushing down through the crowd of boats, I heard her voice. She was talking to herself and going over the words which we had been teaching them, the four little sentences we had been trying to get them to remember. In English it was just this: "JESUS can forgive sins; JESUS can give us peace; JESUS lovingly cares for us all the way, and after death takes us to heaven."

She repeated it over and over again to herself, softly, in the silence of the night. It went into my heart. I knew that in the morning we should part never to meet again, but just there by the wayside they had heard of JESUS, and found that He was just what they wanted.

**The Chairman:** I thank God that I have had the privilege of being here. I have enjoyed it exceedingly, and I know that we all have, and we are very much indebted to the three dear friends who have addressed us so lovingly and practically this afternoon.

The Rev. James Stephens, of Highgate, (member of the London Council of the Mission), concluded the meeting with prayer.

**The Report of the Evening Meeting** is held over until next month. **Dr. Pierson's Speech**, however, is being published in pamphlet form, and may now be had from the Mission Office, 4, Pyrland Road, N., at twelve copies for one shilling, post free. We hope our friends will circulate it widely.

#### DEPARTURES.

From China.—By German Mail Steamer "Preussen," on April 26th, Mr. and Mrs. Langman and two children, Mrs. Thorne, and Misses Clara Ellis and G. Muir.

—By French Mail, on April 30th, Mr. and Mrs. Eason and four children.

#### ARRIVALS.

In England.—The above parties both arrived on June 6th.

Mr. and Mrs. Hudson Taylor arrived at Vancouver on May 28th, and after spending a little time in the Rocky Mountains for rest and quiet, proposed leaving Montreal for Liverpool on July 3rd, and hope to attend the Keswick Convention.

Mr. Taylor quite broke down through overstrain before leaving China. We had hoped the sea voyage would have re-

Oh, the women of China do need a Saviour! They do need the love that JESUS brings, and they need loving sisters' hearts and voices to go to them. They welcome us: they welcome us exceedingly. Even during the seven happy years that it was my privilege to work in East London I never had more love, more real sympathy and kindness, than I have met with in the heart of China.

I could tell you instances showing how these women love us and show their love, and how they long for us to come and be amongst them, and how they long when we go away that we shall return again. Oh, the love of their hearts is wonderful, and their response to the message we bring!

Dear sisters, are there not some here who would willingly give up anything to go out for JESUS? Have we anything too precious for Him? I cannot stay to appeal to you as I would for the high privilege of giving joy to His heart; but consider whether we are each one of us doing all that we might do for God in China. You remember the noble utterance of the dear servant of God who will speak to us here to-night, when he said, "If God will show me anything that I have not done for the salvation of the world, by His grace I will do it at once."

"If God will show me anything." But perhaps it is something dearer than life to you. Perhaps it is that precious child that you feel that you could not live without. Perhaps it is your own home, and much that is very real gain to you. Never mind, there is grace to teach us to say with Paul, "What things were gain to me, those I counted loss for CHRIST." And this is the shortest way of knowing the hundredfold blessing that He does not fail to give us.

I should like to tell you what we have come to know of JESUS in China—How precious He has become to the heart, and how truly we can say, it may be through all experiences of loneliness and sorrow, "JESUS *does* satisfy." We never learn it so much as when we have no other source of satisfaction. When the heart is filled with joy, and there is no outward joy, then it is we know how JESUS can really meet every need. May He meet your needs here at home in England, those of you who cannot go; and, as to those who go, may He lead you out to China and meet your needs there, and teach you more of the greatness of His loving heart!

stored him, but last accounts from Western Canada tell of great feebleness and suffering from sub-acute gastritis, necessitating almost exclusive milk diet. We beg for him, and for Mrs. Taylor, in her time of anxious watching, the constant prayers of our friends. Much important work awaits their arrival in this country.

Mr. Montagu Beauchamp and Miss Florence Barclay were united in marriage at Pao-ning, SI-CH'UEN, on April 20th. Mrs. Cameron has gone to Chefoo for the summer, instead of coming to England, as at first intended.

Mr. and Mrs. A. Eason, who have just reached England, have returned with a view to engaging in work in connection with the Salvation Army. We pray for them much blessing, and the realisation of their best wishes.

Miss Is. A. Smith was married to Mr. A. R. Saunders, of Tai-yuen, SHAN-SI, at Tientsin, on March 31st.



Statistics of the China Inland Mission for January, 1892. 97

[illegible]



# CHINA'S MILLIONS.

## ☩ The King's Business.

AN ADDRESS DELIVERED AT THE EVENING MEETING OF THE C.I.M. ANNIVERSARY, MAY 24, 1892.

BY REV. ARTHUR T. PIERSON, D.D., of Philadelphia.

*And Jesus came and spake unto them, saying :*

ALL POWER IS GIVEN UNTO ME

IN HEAVEN AND IN EARTH.

GO YE THEREFORE, DISCIPLE ALL NATIONS,

PREACH THE GOSPEL TO EVERY CREATURE,

BAPTISING THEM IN THE NAME OF THE FATHER, ETC.,

TEACHING THEM TO OBSERVE ALL THINGS, ETC.

AND LO I AM WITH YOU ALWAYS,

EVEN UNTO THE END OF THE AGE. AMEN.\*

WE ARE here to hold a Council of War, and "The King's Business" is the matter about which we are to consult. That is a true name for the work of world-wide missions—"THE KING'S BUSINESS." It is not only such because the King Himself has committed it to His disciples, but most of all because it was and is the business of the King Himself. GOD the FATHER was eternally busy in planning and preparing redemption; GOD the SON busied Himself in executing the plan and finishing the work; and GOD the HOLY GHOST has been busy ever since in applying the Truth and the Blood for the actual accomplishment of the redemption of man. CHRIST said, when at twelve years of age He began to manifest Himself unto mankind, "Wist ye not that I must be about *My Father's Business*?" and this shows us that higher sense in which this is the King's own Business.

First of all, we need to fix in mind the true conception which the King Himself has of this business of His, for I do not aspire or expect to say anything to you that is new or strange. That is not necessary or even desirable. What we need is rather to have our minds renewed and our hearts quickened in the knowledge of truths which are very old, but which, from their very familiarity, are prone to lose over us their transcendent influence.

Those who are wont devoutly and carefully to study the Word of God find that grammar is a great help to exegesis—that the grammatical and rhetorical structure of sentences in the Word of God aids us in interpreting their meaning. I venture to bring before you a little discovery which has, so far as I know, escaped others, and which I may therefore, without immodesty, ask you to consider, if anything in it be worthy of attention; viz., that the grammatical and rhetorical structure of the last Command and Commission to the Church furnishes an indication to us, first, where the emphasis of the Commission lies, and, secondly, where the encouragement to our obedience is mainly to be found.

If that Commission be written, as at the head of this address, with reference to the law of parallelism which plainly governs its form and arrangement, and with pre-eminent regard to exhibiting the corresponding members or clauses which constitute the rhythm and rhyme of the thought, two peculiarities must be noticed about it: In the first place, *it is prefaced and concluded by special words*

\* A phrase has been intentionally introduced from the Gospel of Mark.



*about the Master Himself.* "All power is given unto Me in heaven and in earth" is the former; and the latter is, "Lo, I am with you always, even unto the end of the age." That is all which in the Commission has special reference to Him. All the intermediate portion has reference to our duty. If we examine this intermediate part, we shall find that it consists, first, of *imperatives*, and, second, of *participles*. "*Go ye into all the world; preach the Gospel to every creature; make disciples of all nations*"—those are the imperatives. The participles are, "*baptising them in the name of the FATHER, and of the SON, and of the HOLY GHOST; teaching them to observe all things whatsoever I have commanded you*." This grammatical structure shows us that the emphasis of the Commission lies on, "Go, proclaim the Gospel; make disciples;" and that the subordinate features of the Commission are "baptising them in the name of the FATHER, and of the SON, and of the HOLY GHOST;" and "teaching them to observe all things whatsoever I have commanded you"—that is, baptising and then training disciples in the details of Christian life and Christian doctrine.

#### THE MOMENTOUS DUTY AND PRIVILEGE.

How emphatically is the lesson taught us in this grammatical structure, that the first thing in time and in importance, the momentous duty and privilege, is, *to give every human soul on the face of the earth at once the knowledge of the good tidings*. Paul says, "CHRIST sent me not to baptise, but to preach the Gospel;" or, as the Greek reads, "not to baptise, but to evangelise." However important it be to baptise, that belongs to the work of the Pastor, when hearers have become converts and are organised into a Church. Paul, as an Evangelist, was not sent to teach all the details of doctrine and practice—whatsoever CHRIST had commanded; this he did as a writer of epistles; but his first great business was to evangelise—to tell the Gospel story as quickly and as universally as he could, to every soul that had never heard it.

I stand here to say, in the name of the Master, that the Church is not yet doing that as it should be done; is not duly emphasising that part of her great Commission; that CHRIST's followers do not consider this the first and foremost duty to be done before anything else is done, or even attempted—that every human being on the face of the earth shall have the knowledge of the fact that JESUS came to earth and died for our offences, and rose again, and ascended up to Heaven to complete the work of our justification.

The China Inland Mission, perhaps, stands comparatively alone in having been organised on this supreme principle of exact obedience to the LORD's Command, and in considering everything else as of secondary and subordinate importance compared to the rapid and world-wide proclamation of the Gospel to every human soul. For this reason I am here, attempting this humble service in the midst of overwhelming duties at the Metropolitan Tabernacle that tax every energy of body and of soul; because I never like to be away from a China Inland Mission Anniversary if it is within the bounds of possibility to be present.

#### THE LAW OF PARALLELISM IN THE COMMISSION.

I have called attention to the grammatical structure of the Commission. Let us now look for a moment at its rhetorical structure; for, familiar as this great Commission is, there is much in it that I have never seen until of late, and to which I have never had my attention called by any one else. The rhetorical structure manifestly obeys the law of parallelism. You know what a parallelism is. The ancient Hebrews constructed poetry, not with refer-

ence to rhyme and rhythm of words, but with reference to rhyme and rhythm of thoughts. That is to say, instead of attempting the rhyme of words that agree in sound, or the rhythm of feet that agree in metre, they rhymed and rhythmised thought with corresponding thought. This Commission is constructed on this law of parallel. First, there is a great declaration with regard to the Power of JESUS CHRIST, which demands another corresponding member with reference to Him; and this we find at the close in the promise of His Presence; and then, in the intermediate portion of the Commission, there are the two sets of parallel members, the command—"Go preach, disciple," and the two participles—"baptising" and "teaching."

#### LOOK CAREFULLY AT THIS RHETORICAL STRUCTURE.

Why did JESUS CHRIST preface this great Commission by the words, "All power is given unto Me in heaven and in earth"? Why did He conclude the great Commission by saying, "Lo, I am with you always, even unto the end of the age"? Is not the force of that word "THEREFORE" ("*go ye therefore*") to be found in this—that it *represents an inference or conclusion from what JESUS CHRIST has said with respect to Himself?* Do you consider that you are weak? "All power is given unto Me." Are you few? "One with God is a majority." Have you no money? "I have all the riches of the universe at my command." Do you live only a little time? "I am living all the days: I never die." Are you scattered over a great province, or a great Empire, here and there? "I am everywhere where you go." Are there districts to which you have not penetrated, and where you venture as a pioneer? "I am there: there before you, there with you, there to follow after you."

What a magnificent encouragement! These two great sentences of CHRIST that preface and conclude the Commission are two granite buttresses which enforce the great Command, and support and sustain the disciple in carrying out the great Commission. See how much they include. First, Omnipotence—"all power." Second, Omnipresence—"I am with you." Third, Eternity—"all the days, even to the end of the age." Divine Omnipotence, Omnipresence, and Eternity, are guaranteed to human beings that are impotent, that can be only in one place at one time, and that only live for a little time anywhere.

#### THE KING'S BUSINESS REQUIRETH HASTE.

This then is the King's Business as the King Himself defines and emphasises it. There is but one thing that I shall further undertake now to emphasise, namely, that the King's Business requireth haste, and that this Commission of our King *never has been carried out with promptitude, whereas it ought to be executed with all possible haste*. And again I say, we are here, as in a council of war, to ask how that promptness may be increased; how that haste in carrying out our LORD's Commission may be assured.

It does seem to me that the whole Church of God, with the exception of a very small number, is yet in a state of apathy and lethargy on this subject of missions. I cannot sympathise at all with those self-gratulatory and somewhat jubilant remarks often heard in crowded missionary meetings as to great things done, great successes attained, great generosity shown, by the Church of CHRIST. As yet there has been comparatively nothing done; the few successes here and there achieved, though infinitely beyond all that our efforts warranted us to expect, leave immense territory yet to be possessed. And as to the giving of money, there is even yet, on the part of the bulk of disciples, only the most parsimonious, stingy, and selfish

treatment of God and His cause and a lost race, that could well be imagined. I shall refer to this more at length, but I pray you let us candidly consider this matter as in silence, before ALMIGHTY GOD.

This is our Commission—a trust committed to us. The King Himself carried out the very Commission that He gave to His disciples during the time that He was upon earth; and when He ascended up on high, He transferred that work to us to carry forward, and He sent down the HOLY GHOST to become the guarantee of our success in every holy endeavour put forth for His glory.

I say again, that the Christian Church has never aroused herself to undertake this work with becoming promptness. We are very slow to apprehend the fact that for a soldier to delay obedience or to hesitate, is to prolong a battle and imperil a victory. Do we understand the fact that such delay is not only *dangerous*, but may be even *treasonable*? When the word of a King goes forth it demands implicit, immediate, and unconditional compliance. Therefore for us to hesitate or vacillate, wait or postpone, is

#### THE PART OF A TRAITOR,

a reasonable proceeding toward the King of Kings.

Let us look at what might be done by simple promptitude. Is it not possible to carry the Gospel to the world within the compass of our own lifetime? Dr. Angus started the thought, nearly thirty years ago, that it is possible to give the Gospel to this world in the space of one generation. He elaborated this idea more fully about twenty years ago, and gave it in a printed form to the Christian Churches. That thought has been taken up, and it has been loudly echoed in America and in England. Some people seem to think that the proposition is an instance of wild enthusiasm and fanaticism. A little painstaking investigation will show that there is no fanaticism about it, unless it be proper to attribute fanaticism to the HOLY GHOST.

Let us once more recall what was done in the time of Ahasuerus, or Xerxes, as written in the Book of Esther. One sometimes wonders, in reading the eighth chapter of the Book of Esther, whether, after all, as Paul said of the story of Hagar and Ishmael, these things are not "an allegory"—not to dispute the historical truth of the narrative, but to indicate that there is an allegorical meaning behind it all, the great King of Kings being represented in a sense by Ahasuerus or Xerxes; the Faithful Servant of God by Mordecai; the Bride of CHRIST by the "hidden" Esther; and the Great Adversary of God and man by the wicked Haman. But the particular thing that concerns us now is, what the Book of Esther proves and illustrates as to the possibility of carrying out the business of a King with a celerity that may put to shame the most enterprising of all the forms of activity which as yet characterise the Christian Church of our day.

#### THE ROYAL DECREES OF AHASUERUS.

This Book of Esther extends over a period of less than twenty-one years, and this period lies back somewhere about two thousand four hundred years ago, at the beginning of the "Times of the Gentiles." Three times in the course of twenty-one years Ahasuerus desired to send out, through the length and breadth of his vast dominions, a royal decree that should reach every man and woman within his empire. This eighth chapter shows that his kingdom stretched out from the Bosphorus, or the Golden Horn, on the west, to the Indus and Ganges in India on the east—which cannot have been much less than two thousand miles; it reached about a thousand or twelve hundred miles north and south: so it contained from two million to two million five hundred thousand square miles.

Ahasuerus determined to send out his proclamation over that territory, and in three separate instances. We do not know how long it took to publish the first decree, but we do know, from the record itself, that he sent out the second proclamation to every subject of his empire *in less than eleven months*; for the scribes wrote the decree on the thirteenth day of the first month, Abib, and it was to take effect on the thirtieth day of the twelfth month, Adar; and so there could have been an interval of but eleven months.

When Esther's intercession for her people prevailed, he desired to overtake that decree of death by the decree of life, and hence he hastened and pressed forward his posts by his commandment, that they might reach every part of his kingdom before that fatal day should come. It was necessary for his heralds to go through that entire empire of one hundred and twenty-seven provinces with a proclamation translated into every language of those provinces, and to declare that good news for protection to all the Jews, and at the same time for warning to all their enemies. *They actually did it—think of it! they did it in ten days less than nine months!* It

#### TOOK THEM ONLY EIGHT MONTHS AND TWENTY DAYS

to penetrate that entire empire with this message!

How much ground had they to go over in order to accomplish this? If there were two million five hundred thousand square miles, and they did this in about eight months, they must have gone over about three hundred thousand square miles in a month, seventy-five thousand square miles in a week, ten thousand square miles in a day!

And how did they do it? There were two or three great agencies employed. First the scribes, who were called together to translate and transcribe the King's decree into every language of these one hundred and twenty-seven provinces. They made sufficient copies for the lieutenants, and deputies, and governors in all parts of the empire; and then the king's "posts"—mounted messengers on mules and camels and young dromedaries—went with all haste to the uttermost bounds of the empire and delivered the decree, and then the resident officers distributed and proclaimed it; and so, within this incredibly short space of time, over these more than two million square miles, the decree of this king, providing for the temporal salvation of the Jews in his realm, was actually carried

#### TO THE VERY BOUNDS OF HIS DOMINIONS.

All this was done in the remote days of Ahasuerus over two millenniums ago; and yet the Church of CHRIST, with forty million of members in her Christian and Protestant communions, and with eight or ten thousand millions of pounds sterling in the treasuries of British and American Christians alone, in this latter part of the nineteenth century of the Christian era, with all the couriers that God has put at her disposal, has not yet once carried the *Proclamation of her King to the ends of the earth*; and there has not yet been one generation since CHRIST ascended in which every human soul could be said to have had *even one hearing* of the Gospel message!

Once more I solemnly affirm before God that this is a burning shame to the Christian Church—that we have no right to talk about having done our duty, that we have no ground for indulging in the language of self-gratulation, that we have no right to speak of our fidelities, to dwell on our successes, or to think of the generosity of our gifts. This is all a most contemptible and contemptuous treating of the LORD our God. There is not the slightest practical

difficulty in reaching the whole world, the race that now exists on this globe, the very generation of which we are forming a part, with the Gospel, if the Church would but awake to duty. There is no impossibility whatsoever in preaching the Gospel to our own generation, if we would show such zeal as the "scribes," "posts," and "deputy-governors" of Ahasuerus showed in carrying the king's commandment to the ends of the Persian empire.

Do you know that, at the utmost, the amount of inhabited territory on this globe to-day, where the Gospel has never yet penetrated, is less than fifty times the extent of the provinces of Ahasuerus? and we have more than one hundred times the resources and the facilities for reaching the people of the globe that they had within the bounds of that empire in that remote era.

#### SOME OF GOD'S MODERN COURIERS.

I have referred to the modern couriers of God. Look at a few of them. The mariner's compass, the printing-press, the steam-engine propelling carriages on the land and vessels on the sea, the electric telegraph, the sceptre of enlightened Christian governments, the postal union, commerce extended over all seas and into all countries, sanctified Christian learning providing translations of the Word of God, etc. In every one of the great languages of the world to-day—between two hundred and three hundred different tongues and dialects—at least some part of the Gospel is already published. These are some of the couriers that God gives the Church in this modern age, instead of the camels and the dromedaries, and the mules and the young asses of the time of Ahasuerus; and for what has He given these helps, if not for haste in carrying out His work?

Now are we going to do the King's business? You can never do it by depending on the impulsive enthusiasm of great public meetings. We can never get the consecration that we need and want, in great public assemblies; we must get it alone, bowing before ALMIGHTY GOD in the secret place; and so long as our dependence is on the enthusiasm of numbers, so long as we are waiting in hope of rousing the whole Christian Church, so long as our confidence is in the colossal gifts of rich donors, this work will never be done!

#### A NEW ERA OF PRAYER NEEDED.

Above all things else, a new era of prayer is needed in the Church of God. I believe that prayer offered directly and in faith to God, will accomplish more than any amount of appeal and persuasion addressed simply to men, because the only way to open men's minds and hearts even to the most convincing and persuasive appeal, is to have them first touched by the power of the HOLY SPIRIT.

I have been lately reminded that there is, in the city of London, at least one office of a newspaper that is directly connected by telegraphic wire with the city of Edinburgh, in order to secure the latest Scottish news; and it is said that two operators lodge in the office together at the top of the building, and that one was detained out at night rather than an unreasonable hour, and he could not get in at the front door, nor make his companion hear his knock, or his ring, or his call. He stepped to a neighbouring telegraph office and sent a message to the Scotch capital, and it was repeated directly to the office in the upper part of the building in London, and presently his companion came down and let him in.

And I remember, at the time of that marvellous "blizzard," as it was called, in America, there was a more astounding instance than this, of round-about communication. There were parties in Philadelphia who wanted to communicate with Boston, but all the telegraph lines were down, and they actually cabled the message across the sea

to London, and from London by cable to Boston, in order to get the message through which it was desired to communicate to parties in that city.

This may illustrate what I mean, that sometimes, when interruption of communication exists on earth, or there are closed doors, or insurmountable obstacles, which hinder our effective labour, and when in vain we knock and ring at the closed doors, or attempt to overcome the hindrances that exist between us and the ends that we desire to attain—if we can get access to the King of Kings, and if we can send our message up to the Throne, from the Throne the answer will come. We shall find that the surest way to get to the upper story of the house, or to reach across the intervening obstacles that have accumulated in our path, is to approach the desired end by way of God's Throne. And if we can rouse the Church to importunate, believing, prevailing prayer, we shall have

#### A NEW ERA IN THE MISSIONS.

And that is another reason why I admire and love the China Inland Mission; because its foundation is emphatically laid in prayer—definite prayer for every missionary and every missionary station on a given day of the week.

We must also have consecrated giving, and that will never come without consecrated praying. Miss Geraldine Guinness calls attention to a fact, that in England more money is spent on drink in one day than is spent on missions in China in five years! Think of that—more money on drinking in one day than in Chinese missions in five years!

What a memorable instance of generosity we find in the nineteenth chapter of the Gospel according to Luke. There we are told about Zacchæus, the despised chief of the publicans, who was rich. He climbed up a tree to see JESUS, and JESUS looked up and said, "Zacchæus, make haste and come down; for to-day I must abide at thy house." And when the Master came in to be his guest, Zacchæus stood before the assembled people and said, "Behold, LORD, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." There was no doubt that he had taken from men by false accusation; for if he had not, he would surely know it. There is no use in apologising for Zacchæus as though he was hyper-conscientious. I think that I should know if I had taken anything from any man by false accusation, and the "if" in Zacchæus's case is not meant to suggest a doubt about the *fact* of such extortion, but only as to its extent. He virtually said, "Whatsoever I have taken from any man by false accusation I restore now fourfold."

#### THE EXAMPLE OF ZACCHÆUS.

We talk about modern "advanced Christians," but here is a new convert, a chief publican of old, and what did he do? The first thing after conversion was ample *restitution*. "Of whatever man I have taken anything by false accusation, I restore to him"—not what I have extorted simply, or twofold, or threefold, but "*fourfold*"—the capital returned with pretty good interest! And then look at the advanced saint found in this fresh convert: not only such fourfold restitution, but, "Behold, LORD, the *half of my goods I give to the poor*." We do not know how big a portion of the other half it took to make this ample restitution, but here is an absolute gift of one-half of his property to benevolence!

O for a few Christians like that in this day—converted men and women that would begin by an act of generous justice, paying back to everybody who had been wrongfully accused, or wronged, or robbed of earnings, fourfold what had been taken by false accusation or withheld by



unfaithfulness; and who would then stand before the LORD on the very day of their conversion and say, "LORD, the half of my goods I give to the poor"! The income of the China Inland Mission the last current fiscal year was £26,000 sterling. That seems a large sum. How many people would it take, at the rate of *one penny a day*, to give that entire sum of £26,000? Only seventeen thousand people, and therefore seventeen thousand people that will give *only two pence a day* can double the income of the China Inland Mission during the next current year. And how much is twopence a day? Our cups of tea and coffee cost as much as the work of missions would cost the seventeen thousand donors I have supposed. Is not the fashion in which the Christian Church is dealing with a thousand millions of people that have never heard of Christ, absolutely treachery to ALMIGHTY GOD, and treachery to the Gospel committed to us in trust for the men and women of our generation?

We must come face to face with the facts of the case! We must look our solemn duty and our awful neglect full in the face, and go down before ALMIGHTY GOD in humble confession and humiliation. In this year 1892 there are at least eight hundred and fifty millions of the human race

that have never once heard of CHRIST yet, and there is a large portion of the other six hundred and fifty millions that might almost as well not have heard of Him, for His Cross has been so obscured or hidden by the rites and ceremonies of ritualism and formalism and all sorts of sacerdotal hypocrisies and superstitions, that His real character and work are not apprehended.

CHRIST is waiting to see of the travail of His soul and to be satisfied, and we are *keeping Him waiting* through the ages. And the race is dying at the rate of one human being every second, and you and I are going down rapidly to our graves. Our unused opportunities and our unfulfilled responsibilities are going before us to accuse us of unfaithfulness at the throne of God. "The KING'S BUSINESS requireth haste." Who will undertake it for the King? Shall we not mount the King's fleet couriers, and with all speed ride to the utmost bounds of the earth, and make sure that before our day of opportunity shall close, not only China's millions but the whole race of man shall know that the Decree of Life has been committed to us? And we are hastened and pressed forward by the King's own commandment, "Who will have all men to be saved, and to come unto the knowledge of the truth."

\*. The above Address may be had as a Booklet for wide circulation. See foot-note to page 108.

## TWENTY-SIXTH ANNIVERSARY OF THE CHINA INLAND MISSION.

# Report of Meetings at the Conference Hall,

MILDMAY PARK, LONDON, N.,

TUESDAY, MAY 24th, 1892.

(Continued.)

## Evening Meeting.

J. E. MATHIESON, ESQ., J.P., *Chairman*.

The Chair was taken at seven o'clock, and the hymn commencing, "Lord, if, at Thy command, the Word of life we sow," having been sung, prayer was offered by Mr. Theodore Howard.

### THE CHAIRMAN

read 1 Kings xix. 1-18, and then continued as follows :

I THINK we have repetitions of this wonderful scene which occurred two thousand eight hundred years ago in Israel. We have wearied workers everywhere serving in the LORD's vineyard, and we hear very often of their discouragements and trials. How sweetly God's treatment of His prophet at this cave comes to our hearts to-night as we realise that it is the same living and loving God with whom we have to do now, the same Almighty Worker, the same tender Friend.

How did He treat His petulant child who was querulous and weary? He had gone through, no doubt, a very strong experience, an intense strain upon his mind and heart, in those days when that tremendous transaction occurred on Mount Carmel, and when all those prophets were slain, and he had risen up weary. His strength had been overtaxed; but the LORD just gently hushes him to

sleep, and then He provides food for the hungry man, and again He sends him to sleep, and again He refreshes him for that great march of forty days and forty nights to the mount of Horeb.

Then after those manifestations of natural power in the earthquake, and the fire, and the mighty wind, He comes with the still small voice.

And He comes still—does He not?—with His still, small voice to wearied workers, with refreshing tokens; and He refreshes them and strengthens them for further service or mighty works that have still to be done.

And then He lifted the curtain, and revealed to the prophet what he did not know—that there were so many thousands yet left in Israel that had not bowed to the image of Baal. This is just what God does to His children now. He has the same tender love and compassion, the same

knowledge of all our needs, even the minutest needs; and He comes just with the suitable comfort and refreshing, and rest, and peace, and with the word of power too. He gives the word of power with which to endure His servants for fresh work. Then He lifts the curtain, and perhaps it is not too much to believe that in every province of China, at a very early date, God could reveal to His missionary servants who have been toiling there unweariedly for these many years past, and seeing but little fruit of their labour, in many, many places thousands of men and women brought to the feet of JESUS, and ready to acknowledge and confess Him before their countrymen. Why, I have no doubt that some of these seven thousand in Israel were the fruit of the steadfastness, and fearlessness, and faithfulness of this devoted servant of God, Elijah the Tishbite. He did not see any fruit of his ministry, but perhaps there were many among those seven thousand.

Now, I take a very deep interest in this blessed work. The founder of this Mission, beloved Hudson Taylor, and the founder of the Presbyterian Mission (with which I am associated, and have been for many years), were fellow-workers in China, who loved one another as brothers, at work at one time in the very same field. William Burns has long ago gone to his rest and reward. Dear Hudson Taylor—may the LORD prolong his days, and preserve His strength, and keep him in His perfect peace for many years to come to labour and witness for Him here below.

Mr. Broomhall repeated in substance the statistics which he gave in the afternoon, and mentioned that he had received a telegram saying that Rev. S. Chapman, of the Australian Council, who had been expected to take part in the afternoon meeting, had not yet arrived in England. He also referred to a letter from Mr. Montagu Beauchamp, telling of some threatened difficulties in the province of Si-ch'uen, and asked prayer that the work might not be hindered.

## Reflections after Twenty-three Years.

BENJAMIN BAGNALL

(Of the China Inland Mission, T'ai-yuen, Shan-si).

HAVING been over twenty-three years in China, I travelled in thirteen Provinces, and worked in six, I cannot be expected to give in a quarter of an hour many items of my work; so, possibly, it may be better for me to give a little general information. This being the first time I have spoken at, or, indeed, attended an Annual Meeting, I may perhaps ask your indulgence.

Most of us here know that the China Inland Mission is an un denominational Mission. I think that to us who are members of it that fact is a cause for praise for two reasons. In the first place, it gives the opportunity to brethren and sisters in China to work in perfect harmony and the most beautiful fellowship. Although differing widely in our views of church government, yet, as a Mission, we never have any difficulty whatever on that point. We are not exactly side by side, but each one finds plenty to do without quarrelling with his neighbours about church matters.

The next ground for thankfulness as to the character of the Mission is that it gives a rallying point for all denominations in England and other countries. Our Mission is now represented in other countries besides England—Scandinavia, America, Australia, and so on. It gives, I say, a rallying point for all to meet. As I look upon the large number gathered here, it is a real pleasure and joy to feel that each one has not a mere passing interest, but a very deep interest, in China and in God's work there as done by our Mission, since to-night we are met together to speak more especially about the China Inland Mission.

How glad we should have been to see him amongst us here to-night!

And then I have another tie to this Mission in the close and warm friendship which I have with my dear friend, Benjamin Broomhall, who is to me as a brother. We have had an opportunity during the last year, perhaps more than at any previous time, of being very closely associated in a special department of work on behalf of the Master; and therefore I have close ties with this beloved China Inland Mission.

China has a very heavy score to settle with this country. You all of you, I am sure, will understand what I mean. There is a fearful reckoning which some day must come to this country concerning the crime of England and the curse of Asia, the opium traffic. And if this great controversy is not settled righteously and speedily by this country, is it not possible that there may be some fearful war in the future whereby to settle it? May God avert such a fearful calamity!

And, meanwhile, as the door continues open in China to the reception of missionaries to that country, may we be enabled to pour in more and more labourers into that vast field, men full of faith and power, and of the HOLY GHOST, and overwhelm these people, so to speak, with the blessed Gospel of the grace of God; and thus, perhaps, avert what may be the crushing calamity of our national downfall by the righteous judgment of God.

To-day being our twenty-sixth anniversary, we are reminded that while we have had witnesses connected with this Mission in China for many years, and are thankful that much work has been done, there still remains much land to be possessed. Each extension merely means an opening for further extension. First we occupy one centre for work, and from that we occupy another farther on. In various Provinces during the last few years it has been so. A station has been opened as an out-station, and has developed in time into a centre, and from that centre again the work has radiated and extended. And so if we can go on in this way, we shall have brethren and sisters in every city in all the Provinces.

We need the prayers of God's people that His servants may be so used and so guided and so led that the whole of the work may be of a deeply spiritual tone. There is no doubt that, as the work grows older, it depends a great deal upon the Missionary in charge of a district whether the members become purely self-seekers, or Christians eager to help forward self-support and self-government, and loving God's Book as being His Word. A great deal depends upon the leaders in this case, whether native or foreign; and from the little that the natives know of the Word of God of necessity the duty is especially laid upon the foreign members of the Missionary Societies to build them up in the Truth.

One subject referred to I would like to dwell on a little—the subject of self-support. That is becoming one

of increasing interest on the field; because now, as the number of Christians increases, it is felt that they ought to be doing more than they really are. There are, however, some districts in China where the churches are really doing all they can; and in some of the districts I myself am acquainted with, they are doing far more, (comparing their poverty with the state of the churches in England and other Christian countries) than is being done in this country.

But there remains the fact in connection with their own worship that their temples are so well supported that there is not the slightest doubt that as Christianity spreads, they will be well able to keep their own work going. But it is very important that this matter should be borne in mind.

I have a little theory of my own as to bringing about self-support—perhaps I may mention it here—which is to encourage local effort among the native Christians. I have found that wherever there is a work going on in the villages, we see spiritual gifts being developed in some of the members and the HOLY SPIRIT seems to be teaching and making leaders of them. It is very important that we should take hold of those so being manifested, and just help them to develop, and make use of them.

These brethren want teaching and helping, and supporting in every way. They can do a work which we cannot do, and we can do a work which, at present, they cannot do. So these native Christians can be used locally, as the LORD prepares them. The advantage of this method is that we should not need to pay them, but let them go on with their shopkeeping, or their farming, or whatever their calling may be. Let them learn in this way to take some responsibility in church matters; and the more spiritually taught ones can teach their neighbours and the other church members; and so the number of paid agents will be reduced. My own experience, after careful watching for many years, is this, that the less European money is used among the Chinese Christians, the healthier it will be for the Chinese churches.

We heard this afternoon of discouragements as well as encouragements. There is no doubt that both exist. It has

not been my experience to see them very thirsty for the Gospel. I know many cases where God has applied the Gospel very quickly after it has been heard once or twice. On one occasion, I remember that it was received the first time that it was heard, but that is not the general experience. Rather is it "precept upon precept; line upon line;" and, I suppose, that is the HOLY SPIRIT'S usual way of working.

Another thing I would like to mention, though it may seem a small thing, is the fondness for singing in North China. I say North China, because in the South they do not seem so fond of singing, or else have not the ability to sing. I have heard singing in large congregations at Hankow, which seemed to be nothing but making a noise. Some years ago I had charge of a boarding-school of twenty boys, and they could all sing very nicely when they had a leader, but only two could start tunes. In North China it is very different. I have met men who could never start tunes until they had been three or four weeks at a mission-station class, and after that they would go back with the knowledge of several hymns, and sing the tunes more or less correctly. They are passionately fond of singing there.

This seems to be giving a new phase to the home life, not to say anything about the gatherings on Sundays, and on other occasions. Between the services, the women and girls in one place, and the men and boys in another, quite distinct and quite separate, will sit by the hour and sing, hymn following hymn; the favourite hymns from their books very pleasantly intermingled with army choruses and simple verses rendered by Mr. Stanley Smith. These gatherings are bright spots in the lives of our Christians, and especially in those of our native sisters.

Perhaps some here are thinking of going to China or other part of the foreign field. My advice to such would not be, "Go right away"; but that they should carefully consider this subject before the Lord, and get His mind in respect to it. There is a great difference between praying over matters in our own mind, and then praying for light from God upon our own minds. Let us put this matter into God's hands. "In all thy ways acknowledge Him, and He shall direct thy paths."

## A Survey of Nine Years' Work.

FREDERICK A. STEVEN

(Of the China Inland Mission, Ta-ku-fang, Kiang-si).

NEARLY nine years ago I crossed China to the south-west. My work lay, in the first place, in the province of YUN-NAN, the most south-westerly province in the empire, and I was located in the extreme south-west, at Ta-li Fu. This city is situated in a valley on the banks of a lake, with snow-capped mountains rising seven thousand feet above it. There are few more beautiful situations on the earth's surface; there are few more beautiful climates. It is very healthy and very lovely; and yet this is a place historically linked with scenes of bloodshed, for it is here that twelve or fourteen years ago ten thousand Mohammedans were butchered in three days.

Here we had not only a large population of Chinese, but also a great number of people belonging to different tribes, and I want to say a few words on behalf of these

### ABORIGINAL TRIBES.

There were originally some 360 villages in the valley, all of them occupied by a tribe of aborigines called the Ming-ya. There are various other clans of this tribe occupying the valleys running north-west from this same valley. The Ming-ya are but one tribe, though, perhaps, one of the largest out of a considerable number of aboriginal tribes in

Western China. I have tried to form an estimate of the number of these different tribes. I may be wrong, but I cannot come to the conclusion that there are fewer than sixty or seventy distinct aboriginal tribes, each of them having clan distinctions within themselves, in the three provinces of SH-CH'UEN, KWEL-CHAU, and YUN-NAN, and their borders towards Burma and towards the Shan States. These sixty or, perhaps, more aboriginal tribes have no solitary witness for the Gospel among them. They have distinct languages, histories, habits, and dress; and, so far we know, many of them have distinct forms of religion. Most of them are worshippers of demons.

### WHO WILL GO?

—for we would desire to be practical, and to ask the question right here in the centre of Christendom—who will go to carry the Gospel to some one or other of these different benighted aboriginal tribes? Not one of them is in a denser state of darkness than our forefathers were when the early Christians came from Rome, and brought us the Gospel; and by all the value that we attach to the Gospel for its benefits to us personally, and by all the value that we put upon our own soul's salvation, I would beseech



you, my brethren and my sisters, to view the claims of these aboriginal tribes upon you. I would beg you to face the question for yourselves, whether there is any supreme necessity for *you* to stop at home—which makes it impossible for you to go forward and be one of the heralds of the Cross to China, and perhaps to some of these dark heathen tribes.

Please do not forget these tribes in your prayers. When you pray "the LORD of the harvest, that He would send forth labourers into His harvest," will you remember this large body of aboriginal tribes who have not the Gospel and have none to tell them of the Gospel? Many of them are associated with the Shans, and some with the Karens, in race. You all, doubtless, have heard of the glorious work for God that has been done among the Karens in Lower Burma. That work might be repeated among many of the aboriginal tribes if the conditions were favourable. I have travelled among them and have lived among some of them.

#### THE KACHENS.

It was my privilege to learn the language of the Kachens, the one tribe, out of this multitude of tribes, that is subject to the British in Burma now and not subject to China, and therefore not counted as one of the sixty tribes I have mentioned. That tribe alone has had the Gospel within the last few years. Although only one missionary, assisted by a few Karen preachers, has been labouring there, and labouring under very great disadvantages, and with two or three revolutions occurring during the few years of his labour, he has been enabled, by the blessing of God, to gather together a church of about eighty members, and a good school of boys and girls, many of them the children of Christians who have grown up in the knowledge of the Lord.

After I had been at Ta-li Fu for a couple of years, Upper Burma was annexed by the British Crown, and I was requested by Mr. Taylor to cross the border and take up the work at Bhamo. This was done, and it was in this journey, in conjunction with one or two journeys that I had taken previously in the other provinces, that I became specially impressed with the dire needs of these aboriginal tribes.

#### THE WORK AT BHAMO.

In Bhamo I was permitted to labour for three years and a half, and to see some result. We are not very bold in speaking about results because, as Mr. Stanley Smith showed you, there are some of whom one would be inclined to speak very lovingly and very hopefully who disappoint us after all; and there are some of those, weak ones in our esteem, about whom we would be silent, who are afterwards the bravest for God. In Bhamo there are large numbers of immigrant Chinese, and these are needing missionaries. Someone is needed to go to the twenty or twenty-six thousand Cantonese-speaking Chinese in Southern Burma. That is, however, outside the province of the China Inland Mission. Our station at Bhamo has been maintained for the immigrant Chinese from Western China who speak the Mandarin dialect, and, as a future base for work in the province of YUN-NAN. We are hoping that the time is near at hand when we may utilise it largely for this last purpose.

After being three and a half years in Upper Burma, I came round to Shanghai again; and then, together with my wife, went into the province of KIANG-SI. In the north of this province is the work under the charge of missionary ladies, referred to by Mr. Stanley Smith; but in the whole of the south of the province there were no workers until the winter of 1889-90, when I was privileged to go in

charge of five Canadian brethren on a pioneer missionary journey. Mr. Cardwell, of our Mission, had taken the journey some years previously, and one or two other missionaries of other Societies had paid flying visits to some of the towns; but there had been no attempt systematically to preach the Gospel through the cities and towns of that district.

#### IN SOUTHERN KIANG-SI.

I was enabled to place two young men in the northernmost circuit of that southern portion of KIANG-SI, which you see is somewhat elongated towards the south, in the large town of Ngan-nan, which acts as a port on the river for the city of Lin-kiang. There, as the centre, they had eight walled cities and a large number of market-towns and villages to visit. Beyond that, to the south at Kih-gan, two more young men were left with eight cities and corresponding villages and towns; and I went on to the south with the remaining brother, and there were nine cities in that circuit. Another brother has joined the party, so that there are now six of them working in these three stations. At that time there were these five young men settling down in the country as the sole witnesses for God and for the Gospel of the LORD JESUS CHRIST among seven millions of souls—think of it! And there are some places far more needy even than the south of KIANG-SI.

After a little over two years of work there are a few Christians gathered round our brethren in two of those stations, and their hearts are made glad by having fellowship in testimony for God among the heathen.

It was thus that I came into connection with the North American branch of the work; and a year and a half ago I was permitted to cross from China to North America to represent the Mission in the churches there. It was my privilege to travel through many cities, and to tell among the churches the story of China's needs; and I want here to bear to you, the beloved friends and brethren in fellowship with the China Inland Mission, a hearty word of greeting from our friends across the water. They accept the principles of the China Inland Mission, and they live and pray and work for China just as earnestly as you can do, and the men who are associated in the work there are worthy of all confidence and of all love. We rejoice in the *undenominational* character of the China Inland Mission, and we thank God none the less earnestly for the *international* character of the Mission also; and having worked in fellowship in the field with many of

#### THE WORKERS FROM NORTH AMERICA,

I want to testify that I have never met with a more earnestly consecrated and devoted band of missionaries from any country.

I have but a minute or two left. When our LORD stood with His disciples for the last time, just before His ascension, in those last solemn moments when, we may be well assured, He would choose the most weighty and important matter to be communicated to them as His last message, He said, "Ye shall receive power, after that the HOLY GHOST is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This command came to the whole Church in the person of its representatives on that day, and is no less binding upon us gathered here to-day than it was upon that little company of representative Christians.

The question is asked sometimes, "How shall I know whether I am called to go to the foreign field or not?" My reply would be, "How shall a soldier know that he is called for service when a general proclamation has been put out calling upon all of a certain age to enroll them-

selves?" His first duty is either to enroll himself for service, or to present in the proper place his proofs of a right to be exempt. If we cannot prove our exemption, then we come under the binding force of this command: "Go ye into all the world, and preach the Gospel to every creature."

It is clear that we cannot hear the specific command to us as individuals to stay at home, or to go to the foreign field, until we have first heard the bugle-call to assemble,

and have gathered ourselves in rank, to continue the figure, on the parade ground, ready to hear our Captain's command. Are we so standing? Are we, as individuals, ready to hear His voice? If so, let me beg of you every one to be a missionary in your own circle for China, and for India, and for Africa. Tell your friends something of the needs of the heathen, and may God bless your efforts and bless your own lives to the good of the countless millions of heathen!

## Pressing Home the Question.

WILLIAM J. LEWIS

(Of the China Inland Mission, Shanghai).

I STAND here to say how thankful I am to have been privileged to take part in the evangelisation of China. You have heard from the speakers this afternoon and to-night how great the need is in the empire of China, how great is the famine there for the Word of God. Some of our friends are working in the plain of Si-gan, a plain that I had the pleasure of crossing over some years ago with Mr. Hudson Taylor; a most beautiful and fertile plain, the most beautiful plain, perhaps, that one could set eyes upon. I see that there are four of our brethren working there at this time, with two-and-a-half millions of people for their parish. So there is there, and indeed in all parts of China, as the prophet of Israel says, "a famine . . . of hearing the words of the LORD."

And then at the same time there is a *great overcrowding at home*. Mr. Broomhall has referred to that life of James Gilmour, and every word that Mr. Broomhall has said is perfectly correct in my own opinion with regard to it. James Gilmour, in one of his letters in that book, refers to this very question of the overcrowding of Christian workers at home, when, out there in Mongolia, he has been standing alone for years together. Looking back across the seas, he has thought of the number of Christian workers who are standing at every street corner, so to speak, and in churches and chapels, etc. He has thought of these, and then contrasted his own position out there

ALONE IN MONGOLIA.

It is utterly impossible to come home and move about the country without being thoroughly impressed with this overcrowding in happy England and Wales and Scotland. And so there is a very great need for more workers to go out from such a country as this, and from America, to take the Gospel to China and to other heathen nations.

In 1890 there was a conference held in Shanghai of Protestant Missionaries in China. About four hundred missionaries came together there, and after about thirteen days' conference on various matters affecting mission work in China, they came to the conclusion that they would issue to the Churches at home appeals for more workers. Seeing what the need was themselves, they sent out these appeals. One of them was on behalf of all the Missionaries in China (not simply of the China Inland Mission), for one thousand men in five years' time. I am glad to say that the following year two hundred, altogether, came to China. Therefore that appeal met with response to that extent. I believe myself that that appeal will be fully responded to. I should not be at all surprised if there should be some in this meeting to-night who will be out in China by and bye as part of that thousand—indeed I expect that there will be.

With regard to the *accessibility of the Chinese*, it is not necessary for me to say anything after what Miss Guinness

said this afternoon, except it be how strongly I feel that which she expressed. I remember being up in Han-chung Fu, in SHEN-SI, with Mr. Hudson Taylor in 1886. We left that place, and came down the river Han a day or two's journey, to the walled city of Ch'eng-ku. Mr. Hudson Taylor took me into the city, and having walked through it, we liked the look of the place very much, and he thought that it would be a capital spot for a missionary to locate in. Mr. Pearce very soon afterwards went down from Han-chung to that city of Ch'eng-ku, and had very little difficulty in a short time in making a residence there; and, in a letter that came the other day, I read of one hundred and fifty Chinese who were meeting there for Christian worship. At the time when we were in that city there were no Christians at all—not a foreign Christian, nor was there a Chinese Christian to our knowledge. I give you this one instance to show the accessibility of the country—that part of it at least—to Gospel influences.

A FAITHFUL RICE-DEALER'S PROSPERITY.

Then with regard to *encouragements*, there are a very great many. I will give you an instance that occurred in the city of Shanghai, of a poor rice seller. He was converted, I think, under the instrumentality of an American missionary, Dr. Yates; and very soon after his conversion he came to see that he ought not to have his place of business open on a Sunday. Now, this was a very great and very sore trial of his faith, because he was only just earning enough to enable him to live from hand to mouth, from day to day. Therefore, when he shut up his shop on the Sunday he did not know where he was going to get food to eat. However, he decided that he would do so, and he put up in his shop a notice on the Saturday: "Now that I am a Christian this shop will be closed to-morrow, and anyone who wants to buy rice for Sunday must buy it to-day."

Well, the people saw this notice. A very large number more than ordinarily came into the shop and bought their rice of the poor man, and he went on prospering, as we might be quite sure he would; and from being a poor rice seller he was gradually able to open several shops, and in due time became a rich and prosperous rice merchant. He opened his own house for preaching the Gospel, and as his means increased, he built a Chapel in which he and Missionaries who proceeded to the place preached the Gospel every Sunday.

Now, I think that we have a perfect right to make an appeal to you from such facts as you have heard this afternoon and this evening. Rev. T. M. Morris, of the Baptist Missionary Society, was sent out by his Society last year to make a tour round the missions of his Society in SHANTUNG. Speaking at Southsea the other night, Mr. Morris said to the audience, "After what I have seen in China, if

I were thirty years younger than I am"—and he is a grey-headed man now—"I would give up my charge, and I would go off to China." And I believe that he would have been perfectly correct, and in fact, that it would hardly have been possible for him to do otherwise.

I do fervently wish that the SPIRIT of the LORD would fall upon our Training Homes and Colleges, so that many in these institutions, filled with the SPIRIT, would go out to China and to the other heathen nations.

It has been laid upon my heart to say—I do not know why I should not mention it—that there are a great many people—I mean Christian people—in England and Scotland who have means of their own and are living at home in comfort. Now, would it not be very much, *very much* wiser, and would it not be very much more becoming in them as Christians, possessing those means, to go out to some place where the Gospel has not reached—to

go out to the heathen in China if you like, or in any other place—and live upon their means there and preach the Gospel all about? I do believe that God would honour and bless every one who went out in that way; and, if that were done, there would be such an exodus of Christian men and of Christian women as the world would be very, very thankful for.

Now, lastly, as to the *joy of the work*. I do not know how to speak of that! For myself, and speaking from my own heart, I can say that, so far as I have been allowed to have a part in this great work, my joy has been exceeding great. I have never been happier—never in all my life been happier—than during those years that have been spent in the Mission; and I believe that it is to a very great extent because I was in the line of God's command. It is just so far as we are in the line of His command that God will bless us and give us joy in our own souls.

**The Chairman:** I feel sure that, like myself, you all rejoice in the blessed testimony which our three dear brethren have been enabled to give us to-night. I feel that they are men to be envied, and we wish that in the days to come God will make them more and more fruitful in every good work, and in the doing of His holy will, and that He will make them a great blessing to China.

The meeting then sang two verses of the hymn,

"LORD, Thy ransomed Church is waking,"

and Dr. A. T. Pierson followed with the Address which forms the leading article in this Number.

**The Chairman:** Before we close the meeting I think that it will be very agreeable to our friends to listen for a few minutes to one who is about to go forth to China. We have heard with great interest and delight something of the experience of the friends who have been out there, and now I think we should like to hear a few words of testimony from Lieutenant Burrows, late of the Royal Navy, who has resolved to give his life to God's work in China.

## Going Forth at the King's Command.

H. C. BURROWS, LT., R.N.

I AM glad to give just my little word of testimony of the LORD's dealings in bringing me to the decision to leave the Navy and to go out to China. I was brought to know the LORD fifteen years ago, and it was then that He took me out of the horrible pit and the miry clay, and set my feet on the rock and established my goings. Eight years afterwards He led me out into a larger place, and enabled me to do some service for Him in my profession. And so I have gone on advancing in His work.

Now, having just finished a three years' commission, I feel that the LORD would have me give up all for Him. Of course I have talked with friends about it, and I find that there are few who encourage me much to leave a profession like the Navy. They quote the passage which speaks twice over of abiding in the same calling wherein one is called [1 Cor. vii. 20, 24]. However, one or two have just commended the passage in the same chapter (ver. 21), "If they mayest be made free, use it rather," and it being in one's power to be free, I feel that it is a call to use the liberty which is open to me.

Having been out on the China Station for rather more than four years altogether, I am not quite a stranger to the people, having lost no opportunity of making acquaintance with the Missionaries, and in seeing what I could of the

work. It was only a coast acquaintance, or very little more, but still I felt that I could love the Chinese, and I feel that it is not a natural love, but that the LORD gives the love—the same love that He has shown towards me. So I feel that it will be a joy to go out there and serve Him amongst those people. I look forward to going and being altogether in His service.

There is one passage which I would mention as having been a leading to me: "He that followeth Me shall not walk in darkness, but shall have the light of life." Just as a passage to fall back upon when trying to arrange for more than one step at a time, it seemed to come to me as an assurance that the next step would be made quite clear when the time to make it arrived. And so far it has been so.

I think that I may add a word of entreaty to others to give themselves up to the LORD's service, for though it is only now that I give up all my time to His service, yet I have given myself to Him for some few years now, and He has given me great joy in that service. If there are any holding back from giving themselves to Him, I do urge you to wholly give yourselves and fully consecrate yourselves. The LORD does so bless one's own soul in that whole-hearted service. God grant it for His own sake.

The meeting was closed by Dr. Pierson with prayer.



## China Inland Mission.

Dr.

GENERAL SUMMARY OF CASH ACCOUNT FOR 1891.

Cr.

[illegible]

CHINA ACCOUNT.

	£	s.	d.		£	s.	d.
To Contributions for Special Objects ..	5,703	19	1	By Cash remitted to China from London—			
"           "    towards Freight ..	81	2	11	General Purposes .. .. .	11,851	2	7
"           "    "    Telegrams ..	3	0	0	Special Objects .. .. .	5,703	19	1
"           "    for "Missionaries on Fur-				" Missionaries at Home on Furlough ..	1,844	16	2
lough .. .. .	229	6	2	" Annuities in consideration of large			
Provided from General Fund .. .. .	13,624	19	3	Donations .. .. .	86	0	0
				" Telegraphic Expenses .. .. .	19	14	0
				" Freights on Goods .. .. .	136	15	7
	£19,642	7	5		£19,642	7	5

CANDIDATES ACCOUNT.

	£		s.		d.		£		s.		d.
To Special Contributions .. .. .	100		8		4	By Allowances, Travelling and other Ex-					
" Students at Cambridge .. .. .	50		0		0	penses .. .. .	163		13		4
Provided from General Fund .. .. .	1,146		3		10	" Clerical Expenses and Stationery .. .. .	35		13		0
						Candidates' Home, Men (Inglesby House):					
						Rates, Taxes, Repairs, and Insurance .. .. .	29		10		6
						Housekeeping Expenses, including Coals,					
						Gas, Water and Renewals .. .. .	261		18		8
						Candidates' Home, Women (41 and 41A					
						Pyrland Road):					
						Rent, Rates, Taxes, and Repairs .. .. .	118		19		0
						Housekeeping Expenses, including Gas					
						and Water .. .. .	185		3		0
						N.B.—All expenses beyond this amount were met by the Lady Superintendent.					
						Expenses of Training Medical Students at Cambridge:					
						Rent, Rates, Taxes, and Repairs .. .. .	181		17		1
						Fees for Students' Terms and Exam- inations .. .. .	88		16		6
						Housekeeping Expenses, including Gas, Water, etc. .. .. .	231		1		1
							<u>£1,296</u>		<u>12</u>		<u>2</u>

OUTFITS AND PASSAGES ACCOUNT.

To Contributions to this Fund .. ..	£	s.	d.	To Outfits and Passages to China .. ..	£	s.	d.
" Amounts received for Passages for particular Missionaries .. ..	70	10	0	" Travelling Expenses, Shipment of Baggage, etc. .. ..	1,686	18	9
" do. for Passage of a Swedish Missionary .. ..	719	8	9		22	10	6
Provided from General Fund .. ..	32	10	0				
	887	0	6				
	£4,709	9	3		£1,709	9	3

## HOME DEPARTMENT, OFFICE ACCOUNT.

Provided from General Fund	£	s.	d.	By Rent, Rates, Taxes, Repairs, Caretaking and Insurance of 2, 4, 6, 8, and 10	£	s.	d.
	1,674	16	4	Pyrland Road	329	18	4
				„ Coal, Gas, Water, etc., for do.	76	10	8
				„ Payments to Secretaries and Clerks	1,119	0	5
				„ Office Stationery	30	0	0
				„ Postages, Telegrams, Carriage of Parcels, etc.	105	4	0
				„ Banker's Charges	5	19	7
				„ Sundries	8	3	4
	£1,674	16	4		£1,674	16	4





ABSTRACT OF CHINA ACCOUNTS.

*Disposition of Funds Remitted from England, America and Australia, and Donations received  
in China during 1891.*

Mr.

Gr.

<i>Balances:—</i>	Tls.	cts.	Tls.	cts.	<i>General and Special Accounts:—</i>	Tls.	cts.	Tls.	cts.
General and Special ... ..			5,764	98	Payments to Missionaries—				
<i>General and Special Accounts:—</i>					For Personal use ... ..	87,174	02		
Remittances from England— January					For the Support of Native Helpers,				
to November—					Rents, Repairs of Houses and				
£16,370 Is. 5d., produced at Current					Chapels, Travelling Expenses,				
Rates of Exchange ... ..	74,424	87			and Sundry Outlays on account				
Donations in China and Receipts					of Stations and Out-stations of				
from America and Australia (see					the Mission ... ..	15,755	00		
list below) ... ..	37,095	27			For Expenses of Boarding and Day				
From Rents, Exchange and In-					Schools ... ..	1,070	62		
terest Account ... ..	419	92			For Medical Missionary Work, in-				
			111,940	06	cluding Hospital, Dispensary,				
					and Opium Refuge Expenses ...	1,535	86		
					For Houses Accounts ... ..	1,924	50		
Unexpended Funds returned to								107,457	00
Account ... ..			1,083	51	For Passages to England and America				
					covered by Special Donations ...			1,610	83
					For Passage to China (for a Missionary's				
					daughter) ... ..			156	00
					Balances of Associated Missions, transferred				
					to separate Cash Book ... ..			1,580	93
					<i>Balances:—</i>				
					General and Special ... ..			7,983	79
			Tls. 118,788	55				Tls. 118,788	55

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the Amounts charged in the "Home Accounts" as remitted to China, and find that they are all duly accounted for, with the exception of the items referred to in the above note.

(Signed) ARTHUR J. HILL, VELLACOTT & CO.

1, Finsbury Circus. London, E.C., 5<sup>th</sup> May, 1892.

*Chartered Accountants.*

LIST OF DONATIONS IN CHINA AND RECEIPTS FROM AMERICA AND AUSTRALIA, 1891.

No. of Rect.	Tls.	cts.	No. of Rect.	Tls.	cts.	No. of Rect.	Tls.	cts.	No. of Rect.	Tls.	cts.	No. of Rect.	Tls.	cts.	No. of Rect.	Tls.	cts.						
A 622	...	13	85	A 659	...	149	65	A 697	...	150	00	A 732	...	5	60	A 767	...	454	98	A 804	...	200	00
623	...	1,168	00	660	...	100	00	698	...	118	99	733	...	5	00	768	...	55	00	804a	...	463	15
624	...	12	41	661	...	18	25	699	...	16	79	734	...	130	00	769	...	13	20	805	...	3	65
625	...	172	33	662	...	1	24	700	...	225	88	735	...	131	40	770	...	1	77	806	...	9	23
626	...	200	00	663	...	3	65	701	...	5	47	736	...	7	30	771	...	22	72	807	...	13	84
627	...	36	50	664	...	87	60	702	...	22	53	737	...	31	39	772	...	9	97	808	...	2,676	60
628	...	146	00	665	...	1,286	00	703	...	3	00	738	...	3	65	773	...	7	30	809	...	231	88
629	...	1,257	12	666	...	8	98	703a	...	2	00	739	...	73	00	774	...	12	00	810	...	2	19
630	...	452	83	667	...	314	75	703b	...	3,610	35	740	...	5	00	775	...	50	00	811	...	14	60
631	...	26	00	668	...	7	30	704	...	73	00	741	...	56	94	776	...	36	50	812	...	4	45
632	...	17	28	669	...	14	60	705	...	25	00	742	...	13	26	777	...	10	00	813	...	5	00
633	...	10	00	670	...	22	26	706	...	21	90	742a	...	566	01	778	...	73	814	...	19	00	
634	...	8	65	671	...	7	30	707	...	229	67	743	...	8	76	779	...	67	92	815	...	12	30
635	...	54	75	672	...	7	30	708	...	121	01	744	...	5	00	780	...	200	00	816	...	8	76
636	...	3	65	673	...	1	33	709	...	17	52	745	...	5	00	781	...	10	95	817	...	306	00
637	...	3	65	674	...	14	60	710	...	273	31	746	...	19	65	782	...	4	09	818	...	185	95
638	...	10	95	675	...	107	91	711	...	1	46	747	...	2	19	783	...	161	29	818a	...	469	44
639	...	146	00	676	...	38	05	712	...	50	00	748	...	104	70	784	...	14	60	819	...	92	53
640	...	1	00	677	...	3	65	713	...	10	95	749	...	5	00	785	...	18	25	820	...	Cancelled	
641	...	123	75	678	...	18	22	714	...	3	65	750	...	40	00	786	...	12	41	821	...	146	00
642	...	7	30	679	...	58	87	715	...	51	10	751	...	10	95	787	...	7	30	822	...	219	00
643	...	9	06	680	...	1,697	87	716	...	5	00	752	...	26	39	788	...	2,743	56	823	...	52	00
644	...	8	03	681	...	8	76	717	...	60	84	753	...	26	85	789	...	29	20	823a	...	236	91
645	...	73	00	682	...	20	00	718	...	227	22	754	...	5	00	790	...	43	80	823b	...	1,223	88
646	...	73	00	683	...	100	00	719	...	15	57	754a	...	110	00	791	...	1,290	64	824	...	18	81
646a	...	400	00	684	...	147	50	720	...	5	00	755	...	14	75	792	...	454	98	825	...	Cancelled	
647	...	146	00	685	...	10	95	721	...	2	19	756	...	11	03	793	...	205	72	826	...	93	00
648	...	4	23	686	...	Cancelled		722	...	7	30	756a	...	719	98	794	...	5	00	827	...	26	28
649	...	20	00	687	...	"		723	...	5	00	757	...	454	98	795	...	36	50	827a	...	511	00
650	...	146	00	688	...	7	30	724	...	22	07	758	...	7	30	796	...	91	25	828	...	4	70
651	...	2	27	689	...	10	00	725	...	22	07	759	...	5	00	797	...	9	00	829	...	3	65
652	...	5	00	690	...	3	65	726	...	6	70	760	...	22	17	798	...	3	65	830	...	12	41
653	...	4	92	691	...	226	41	727	...	5	00	761	...	3	65	799	...	28	56	831	...	20	00
654	...	22	64	692	...	4	49	727a	...	1,672	81	762	...	6	66	799a	...	1,319	11	832	...	2	19
655	...	25	44	693	...	220	96	728	...	9	85	763	...	4	45	800	...	7	30				
656	...	27	24	694	...	9	56	729	...	4	57	764	...	70	00	801	...	100	00	Tls.	37,095	27	
657	...	10	51	695	...	29	20	730	...	21	90	765	...	14	60	802	...	1	34				
658	...	13	50	696	...	7	30	731	...	2,734	16	766	...	15	33	803	...	19	70				

# CHINA'S MILLIONS.

## in England Again.

DEAR FRIENDS,

I had hoped to have reached England with my dear wife in time to have met many of you at our annual meetings, but we were detained in China until May 10th. As many of you will have heard, my health gave way before leaving, and illness in America further delayed us; this delay enabled us to attend a few of the meetings of the Niagara Conference, as well as to visit Clifton Springs Sanitarium, and to see some of our warm friends at different points in our journey.

It was a pleasure to stay with Mr. and Mrs. Frost in our Mission home in Toronto, and to be able to meet with the members of the North American Council, among whom the best known in England will be the Hon. Capt. Moreton, at one time of the Mildmay Conference Hall, and the Rev. Dr. Parsons, pastor of the Knox Presbyterian Church in Toronto.

We were joined in America by the Misses Mary and Jane Black, and with them had a pleasant voyage across the Atlantic in the s.s. *Sardinian*, which greatly benefited my health.

Landing at Liverpool on July 26th, we were met by our dear friend, Miss Geraldine Guinness, and went at once to Keswick, the Convention having already commenced. There again it was a pleasure to meet many friends, as well as to attend some of the helpful meetings.

I am not yet strong, and shall have to ask the indulgence and prayers of friends, not being equal to much exertion, either in the way of correspondence or taking meetings.

While at Keswick we had the sorrow of the removal of one of my oldest friends, Mrs. Robert Howard, of Tottenham, to whom I was introduced in the year 1851 by my kind host, Mr. George Pearce, then Secretary of the Chinese Evangelisation Society, in connection with which I afterwards went out to China. From that day to this we have not only known her as the true friend of Missions but as the loving personal friend to whom for many years past my first visit on reaching England and last before leaving for China was always paid. The soothing sanctity of her home, and her keen and intelligent interest in all that concerned us and our workers in China, make her loss an irreparable one to us, as it is to many, many more. What, then, must the loss of such a mother be to our Home Director, Mr. Theo. Howard, to the daughter who so lovingly ministered to her, and to the other members of her family! We ask prayer for them.

It was a joy while we were in China to meet a large number of our older missionaries, as well as to welcome the large reinforcements—over 200—as they arrived from Europe, America, or Australia. The manifest deepening of spiritual life, and the large measure of Christian love in the Mission rejoiced our hearts, and afford the best possible promise of future blessing.

The health of the Mission, too, as a whole, was very satisfactory. A mistaken idea seems to have got abroad in some quarters on this point, I suppose from the frequency of the mention of the sickness or death of one or another, it being overlooked that our number of missionaries is now over 500. During the year 1891 the death-rate among the members and probationers of the Mission was under

SEPTEMBER, 1892.

15 per thousand; that of the associates, for whose selection we are not responsible, was considerably higher. During the first half of this year only two deaths have taken place in all, and one of these—dear Miss Tanner's—the result of a fall.

We have cause to praise God in that with lessened remittances from England He has in wonderful ways sustained the work and the dear workers, and through the very trial of faith called forth very sweet, self-denying liberality one towards another. I should like to ask special prayer for Mr. Stevenson in the heavy work that devolves upon him at Shanghai, as well as for the China Council.

Our recent tidings from China have been on the whole very good. Mr. Stevenson mentions arriving at Gan-k'ing in time for the anniversary day of fasting and prayer, May 26th, and finding it a very solemn and blessed season; and says that his visits to both the Training Homes had given him great pleasure; that the young brethren at Gan-k'ing, and also the sisters at Yang-chau, had progressed very satisfactorily with their studies and gave promise of becoming good workers; while good news reached him from most of the stations. On June 10th he wrote, "The LORD is helping us, and giving us continual tokens of His presence and blessing; He is answering your prayers for us." On June 16th he records 106 baptisms as reported from eight stations, and on July 1st adds six others. He writes on that date:—

"I cannot tell you how lovingly you are being upheld in prayer by the brethren and sisters out here; the LORD will restore you, and help you mightily. We are all fairly well, notwithstanding the hot weather. We are making special prayer that the LORD will preserve our friends who are passing through their first summer in China.

"Mr. McBrier reports a very interesting conference of native Christians and enquirers at P'ing-yao in SHAN-SI; about fifty were present, and he speaks of some of the men at the devotional meetings getting up from their knees with tears running down their cheeks, showing the workings of God's SPIRIT in their hearts. We hear that a little rain has fallen in SHAN-SI, so that the prospect for the poor people is better than when I last wrote.

"Mr. Slimmon reports the work as encouraging in the new station of Siang-hien in HO-NAN. He says that more than forty people who are interested in the Gospel attend the services regularly."

Other interesting details given in various letters I must leave now; and remain, dear friends,

Yours in the fellowship of the Gospel,

EDINBURGH, August 10th, 1892.

*J. Hudson Taylor.*

## Report for the Years 1890 and 1891.

AS was mentioned last year in CHINA'S MILLIONS, owing to the absence of Mr. Stevenson and the unprecedented extension of the work we were unable to prepare a report for the year 1890, and have now, therefore, briefly to review the work of two years; in many respects years of special trial, they have also been years of signal mercies. Never before have the principles upon which the Mission is founded been so severely tested, with the result that the faithfulness of God to His people, and the safety of fully trusting in His promises, have been more than ever shown. It was not to be expected that a Mission leading the van in the interior of China, and privileged to take part in the deepening of missionary interest, not only in the United Kingdom, but in other parts of the world—blessed with large accessions to the number of workers, and operating against the kingdom of Satan in many places hitherto untouched, would be without special evidences of his hostility. Furthermore, as one of the many agencies labouring for the good of China, we, in common with all other Protestant missionaries, could not be unaffected by the attempts of the emissaries of Satan to poison the minds of the people against the precious Name of our MASTER, notwithstanding the fact that the opposition was evidently mainly directed against the Roman Catholics.

The rioting and excitement to which this opposition led very materially hindered for the time being aggressive work on the one hand, and the public confession of CHRIST by timid converts on the other; this in part accounts for the fact that the number of adult baptisms reported during the two years under



review is not more than 841, against 1,008 during the previous two years. But the increasing care that has been exercised in receiving candidates, the absence from their stations of many of our senior workers for months of travel to attend the great Conference of 1890, and the amount of time given by them to assisting new workers in various ways, have also affected the immediate apparent results. We cannot but note with praise God's signal care manifested in the protection of our brethren and sisters, who quietly and trustfully remained in their stations, relying on His assurance who has said, "All power is given unto Me," and "Lo, I am with you alway." And not only so, but the very troubles were in several cases overruled for the furtherance of the Gospel; the faith and love of the native Christians were strengthened; and the Imperial proclamation—the best yet issued in favour of Christianity—enabled our brethren in some stations to rent premises in which heretofore they had only been able to reside in inns.

The mortality among the native converts, many of whom are aged, has been greater than usual, owing to influenza: the church lists, too, have in some districts been carefully revised, and the names of those whose removals have taken them beyond the reach of supervision have been removed from the number of present communicants, though it is hoped that most of them are continuing to serve God. One other cause that has lessened our numbers is that some who have been working for God, while earning their own livelihood, have been attracted by offers of remunerative employment in spreading the Gospel which we did not feel it wise to make. In more than one instance has the progress of self-supporting work been crippled or retarded by what seems to us a mistaken course of action. While missionaries generally do not offer inducements to members of other churches, there are those who fail to see the importance and propriety of this course. Notwithstanding the various causes of removal from the lists which we have mentioned, and the loss of some from church discipline, there remained on January 1st, 1892, a total in fellowship of 3,158, of whom 1,209 were women. Many converted women are not permitted by heathen husbands or guardians to publicly unite themselves with the church. The number of candidates for baptism reported was larger than ever before. We will now review the work province by province, in the order of the statistical table given on pages 97 and 98 in the July number.

## THE SIX NORTHERN PROVINCES.

### I.—KAN-SUH.

*Estimated Population of Province, 3 to 5 millions; Area, 86,608 square miles.*

MISSIONARY SUPERINTENDENT—REV. G. F. EASTON.

*Stations, 6; Missionaries, 26; Native Helpers, 8; Baptised in 1890-91, 22 Converts; Communicants, 49.*

"In KAN-SUH," writes Mr. Easton, "our brethren and sisters have been labouring on with but little to encourage; some of the stations there remain as an unsplit rock. The work of the LORD is not in vain—cannot be in vain—but up to the present the LORD's time to bless largely has not yet come!" Yet by comparison with our last report some small progress will be evident. The journey to KAN-SUH from the coast is long and expensive, and funds have not been abundant; the number of missionaries, however, has been increased from nineteen to twenty-six. The number of native helpers, including three who are unpaid, is now eight instead of one; while the communicants are forty-nine instead of thirty-one. From the commencement sixty-seven persons have been baptised. No small part of the population of this province consists of disbanded HU-NAN soldiers; the circulation of offensive literature has been considerable, and once or twice there has been cause for serious apprehension; the hindrance, however, thank God, has only proved temporary.

#### I. Ning-hsia.

Mr. C. HOROBIN.  
Mrs. "

Mr. BELCHER.  
" RIDLEY.

In this, our north-easterly station, the workers are very isolated. The district is only reached by passing through a weary and desolate region devoid of good drinking-water, and in which very little of the ground is under cultivation. The whole of Eastern KAN-SUH is very thinly populated, and almost the only residents in the desolate parts are Mohammedans. One sometimes travels twenty long miles through a perfect wilderness, with nothing but the horizon in view, the only relief to the monotony being a herd of wild deer crossing your path.

The country immediately around Ning-hsia is not the fertile oasis that might be expected; swamps that can only be used for growing reeds, or uncultivated wastes covered with potash, extend right up to the city walls. The greater part of the city itself is a mass of ruins and waste-land, and there is only one street with any pretensions to business; in the neighbourhood, however, there are three cities and a few small market-towns. The Mongol capital, Wang-ye Fu, is only two days distant.

In these unpromising surroundings our brethren are labouring, not wholly without success, and yet with much that would discourage any who had not firm faith in God. The mission premises are large and



C.L.M. HOUSE AT NAN-K'ANG FU.—*Drawn by J.T. Reid—see page 122.*

straggling, having originally been used as a cart inn. An opium refuge has been managed by Mr. Horobin, but alas! with little success, most of those who have been cured having fallen back.

Seven persons in all have confessed CHRIST in baptism, of whom five remain in communion. Mr. Horobin has the happy knack of getting all the converts into work, and now that he has brought a wife into the district, the long-felt need of some one to work among the women has been supplied, and we would ask prayer that her efforts may be blessed to the families of the converts.

#### 2. Liang-chau.

Mr. W. FYFE LAUGHTON.	Miss BASNETT.
Mrs. " "	" SLATER.

Ten days' journey W. from Ning-hsia, across the Mongolian plain, lies Liang-chau, a much more important place than either Ning-sia or Si-ning; the surrounding neighbourhood, too, is much more populous. The mission premises consist of a very nice house, in which a suitable preaching-room has been tastefully fitted up, and often a good number attend the preaching on Sundays. Recently a second preaching-place has been opened in the city, and a small shop for the sale of Christian literature. Hitherto the work has been unfruitful, and the necessary removal of Mr. Hall to Si-ning leaves Mr. Laughton very weak-handed. Much prayer is needed for this distant and difficult station, especially that our Brother and Sister Laughton may be physically strengthened and greatly encouraged in their faithful labours; also, that the five Chinese and two other cities and numberless smaller places in the district may soon be evangelised.

#### 3. Si-ning and Thibetan Work.

Mr. and Mrs. CECIL POLHILL-TURNER.	Mr. HALL.
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Si-ning has been much neglected, and for a long time, in the absence of Mr. and Mrs. Polhill-Turner, was with-

out a worker. More recently Mr. Hall has removed to this place, and has sent us encouraging tidings. Mr. and Mrs. Turner not having found Si-ning suitable for Thibetan work, spent some time near Kwei-teh, and some account of their experiences was given in our February number. They were unable, however, to remain permanently, and returned to Si-ning, but only for a short visit before seeking a fresh centre for their future work. We are hoping ere long to send another worker at least to Si-ning.

#### 4. Lan-chau.

Mr. G. GRAHAM BROWN.	Miss MUIR.
Mrs. " "	" M. G. BROWN.
Mr. G. W. HUNTER.	" SORRENSEN.
" P. RIJNHART.	" SAUZE.

Lan-chau, the capital, is alike the most important and difficult station in the province. Much good faithful work has been done, and this notwithstanding interruptions from ill-health on the part of the workers, and the undisguised hostility at times of some of the people. With great difficulty Mr. Graham Brown was able to secure a small, but otherwise very suitable, house and chapel; to which more recently some additional accommodation has been added. In another part of the city he has also opened a book-shop and street-chapel. The two preaching places have been well worked; many books have been sold; and many visits have been paid to the homes of the people by our sisters, specially in response to invitations to attend the sick or to save opium suicides.

A fully-qualified medical missionary is much needed for this station; but there is none in the whole province, though our friends in the capital and in Ts'in-chau are compelled to do not a little to help the sufferers around them. There is perhaps no station in the Mission where the people are less willing to hear the Gospel message; indeed, they frequently plainly say that it is the medicine and not the teaching of the missionaries that they want; yet even here

the Gospel has proved the power of GOD unto salvation. During these two years, Mr. Brown has had the joy of baptising four, one of whom has died in the faith, while the others stand firm.

### 5. Ts'in-chau.

Mr. H. W. HUNT.	Miss SMALLEY.
Mrs. " "	" QUERRY.
Miss KINAHAN.	" RAYER.

This is the oldest station in the province, dating from 1878, and has witnessed the largest number of baptisms, forty-nine having been received from the commencement, of whom forty-one were in communion on January 1st, 1892. Of these, fifteen were received during the year 1890, but there were no additions in 1891. Much of Mr. Hunt's time has been given to medical work, and, in the absence of a colleague, he has not been able to carry on the systematic itinerant work that he so much desired. (The need has been met this year.) Still, he has been able to take several journeys, and has met with encouragement, specially in the Foh-hiang district. At the close of the year he reported a few who had been candidates for a long time as continuing to do well, and as likely to be baptised before long, but adds, "we are more and more

convinced of the need of a long probation in almost every case if wolves in sheep's clothing are to be prevented from entering in and worrying the flock."

### 6. Old T'ao-chau.

Miss Annie R. Taylor opened this city in 1891. Mr. Hunt, of Ts'in-chau, wrote: "I have just returned from an evangelistic trip of three-eight days, during which I took the opportunity of visiting Miss Annie Taylor in T'ao-chau; she is safely and comfortably established there. Miss Querry is to leave here, immediately after the Chinese New Year opens, to join her. The work there is promising, both amongst Tibetans and Chinese, and there is plenty to do amongst the latter for two or even more single sisters. I visited the mandarin at new T'ao-chau, which is sixty li from the old city, and he promised to see that our sister was kept in peace, and also to put up a friendly proclamation on her front door." As the work is so new, there is nothing yet to report, save that Miss Taylor's converted Tibetan servant continues to be a help and comfort to her. We ask prayer that many Tibetans may be converted who shall carry the Gospel into the still closed region of THIBET PROPER.

## II.—SHEN-SI.

*Population of Province, exceeding 7 millions; Area, 67,400 square miles.*

MISSIONARY SUPERINTENDENT—REV. G. F. EASTON.

*Stations, 5; Missionaries, 29; Native Helpers, 13; Baptised in 1890-91, 71 Converts; Communicants, 231.*

The record of work in this province is more cheering than that of KAN-SUH. We note five stations worked instead of three, the two newer ones being *San-yuen* and *Tung-chau*, which are occupied by our beloved associates, the members of the *Swedish China Mission*. The particulars of their work are reported to their own Committee in Stockholm, and we will only add here a request for prayer for our brother *Tjader* at *Tung-chau*, and for Brothers *Berg* and *Hahne* at *San-yuen*. May their Committee be blessed with many such workers! The fourteen additional missionaries do not at present add much to the strength of the province, as several were only there *pro tem*. They include, also, the three associate brethren mentioned above, and six other associate workers from the *American Scandinavian Alliance*, who have gone to Feng-tsiang Fu to continue their studies, and be initiated into itinerant work by the older brethren. It is satisfactory to note that of the nine additional native helpers, eight are self-supporting.

### 3. Feng-tsiang Fu.

Mr. and Mrs. BOTHAM.	Mr. BLAND.
Mr. REDFERN.	Mr. LAGERQUIST.

SIX ASSOCIATES.

We are thankful to report that, during the period under review, premises, which we trust may be permanent, have been obtained. For some years our friends have resided in an inn, and have evangelized not only the city and its immediate neighbourhood, but have systematically visited through a large area, going again and again to the same places, and making many friends. The fruit of such labours must appear, though it be after many days.

### 4. Han-chung Fu.

Mr. and Mrs. EASTON.	Miss HOLMES.
Dr. " " WILSON.	" JONES.
Mr. " " SOUTHEY.	" BOOTH.
Misses F. and C. ELLIS.	" STEEL.

The work here has been somewhat interrupted by changes of staff; by the prolonged absence of Mr. Easton while visiting the scattered stations of the immense district which he superintends; and by the absence of Dr. Wilson when kindly rendering medical help to our missionaries in North-east SI-CHUEN. The medical work was continued during his absence by his very able assistant. Constant preaching is maintained at the dispensary waiting-room by

Dr. Wilson and others. The girls' school had to be discontinued, but a small school for boys has been commenced, from which there has been much encouragement; leading to regret that it has been impossible to give more time to it. Women's classes have been steadily maintained, with undiminished attendance and interest. The records of colportage and itinerant work done by some of the native brethren have been very encouraging. Our young brother Yang, the weaver, has been manifestly helped by God to bear witness simply and faithfully in scores of busy market-towns and villages; he and others come back from their missionary journeys bright and encouraged, and usually have some interesting facts to report. Mr. Yang and another Christian man named Cheng recently spent a month and eight days in the towns and cities between Han-chung and Hsing-gan. They were well received at the places by the way (though not at Hsing-gan); and sold over 2,000 tracts and books. For this neither of them received anything beyond the actual cost of the food they ate.

The work in the out-station, *Shih-pah-li-p'u*, has not been as encouraging as in past years. In consequence, the little chapel, built by subscription some years back, has been given up, it proving to be in too retired a position. Instead, a very suitable building on the main street has been



secured, which combines the advantages of a suitable front-room for Gospel-preaching, and a chapel at the back for quiet worship. Mr. Easton would like to see one or two single brothers resident there.

### 5. *Ch'eng-ku.*

Mr. and Mrs. A. H. HUNTLEY.

Mr. G. A. HUNTLEY

Large blessing continues to rest on the work and workers in this city. Thirty-nine have been added to the church by baptism, and this notwithstanding the fact that Mrs. Huntley's ill-health has seriously interfered with work among the women. From the growth of the work, the Sunday congregations eventually had to meet in the open air, until suitable premises were obtained—largely through the contributions of the native Christians themselves, with a little help (one-third) from the missionaries of this and the Han-chung station. Mr. G. Huntley has been much helped through God's blessing on his dispensary, to which he devotes an hour daily; though not a qualified medical man, he has been very successful, not only in healing the body, but in leading some who came to him sick to the Good Physician.

The following extract from a letter written by Mr. Geo. Huntley shows how much good may be done with God's blessing in this way:—

"From February 18th to December 31st we had at the dispensary 3,546 visits, of which number about 1,500 came for the first time. Four of them have passed away, but not without having first given very satisfactory evidence of the new birth.

"An old man named Lo suffered from chronic bronchitis, of which he got better. He attended our services for several months, and was exceedingly bright; but in the summer he took dysentery, from which he died—saved.

"Another came in the last stages of consumption, heard the message a few times, believed, and passed away soon afterwards.

"The third was a man, Wang, suffering from dropsy. He was too weak to come to the service himself, but his wife brought their false gods and burned them at our morning

service. I saw the patient at his home every week, and was rejoiced with the simplicity of his faith. A little while before he died I read part of John xiv, and when I remarked that the Lord said these words when His disciples were troubled, he said, 'But I am not in sorrow: I am very happy; my sins are forgiven, and if I die I shall go to heaven.' The day before he died he was very weak, and one of our Christians who was with him asked what he remembered about the doctrine. He replied, he only remembered one word—'SAVIOR.'

"The fourth case was a man named Fuh. He had been attending some time with an old case of asthma. He did not get much relief, but he was a most regular attendant at the services, both Sundays and week-days. About three weeks ago acute bronchitis set in, and he passed away. My dear brother and I saw him two days before he died, and notwithstanding great pain through difficulty in breathing, he was truly happy in the Lord.

"Eight others are with us as inquirers, and we hope to admit them to church fellowship when their time of probation (at least nine months) shall be completed. These facts, dear Mr. Taylor, will speak for themselves, and I am sure will give you as much joy as they have given us, who have sought to alleviate the sufferings of these they represent, and win them to CHRIST.

"Hundreds of others have heard the Gospel; and as each new patient has to purchase a six-cash book (prescription paper is fastened inside), the Gospel must have been carried into hundreds of homes where otherwise it might never have entered.

"Another advantage of the work not to be overlooked is that it has brought us into very friendly relation with the authorities. The chief mandarin sent for us once; but we have been visiting the wife of the third mandarin for some time past. She was suffering from general dropsy. I have tapped her five times, and she seems to be likely to recover now. My dear sister has been to see her several times, and the mandarin himself has attended one of our services. He is most friendly."

Mr. A. Huntley has suffered much from asthma; and we would ask prayer for him and for his wife, that they may be enabled to continue their fruitful and promising work.

## III.—SHAN-SI.

*Population of Province, exceeding 9 millions; Area, 55,268 square miles.*

MISSIONARY SUPERINTENDENT—REV. B. BAGNALL.

*Stations, 16; Missionaries, 64; Native Helpers, 45; Baptised in 1890-91, 174 Converts; Communicants, 693.*

The work in this province has been seriously affected by sickness and other causes requiring the furlough of a number of the senior workers, among whom we may mention Mr. and Mrs. Burnett, Dr. and Mrs. Edwards, Mr. and Mrs. Bagnall, Mr. and Mrs. Orr Ewing, Mr. and Mrs. McKee, Mr. and Mrs. Hudson Broomhall, Miss Broomhall, Miss Seed, Mr. Stanley Smith, etc. The loss also of Mrs. Key and Mrs. Stanley Smith, two devoted workers, has been much felt. Nevertheless, we have had the encouragement of receiving 174 new converts by baptism, and upwards of twenty new missionaries have entered the province, not a few of them being members of the *American Scandinavian Alliance*. As usual, we will refer to the stations in districts.

### (1.) NORTH SHAN-SI.

#### 1. *Kwei-hwa-ch'eng.*

Mr. and Mrs. BEYNON.

Dr. STEWART.

#### 2. *Pao-t'ao.*

Mr. A. EWING and TWO ASSOCIATES.

#### 3. *Ta-t'ung.*

Mr. IANSON and Mr. PRENTICE.

The work at *Kwei-hwa-ch'eng* has been steadily prosecuted, sometimes with hopeful indications of success, which, alas! have not been realised. Dr. Stewart's medical work has been seriously interrupted by two long absences; but when at home, the attendances at the dispensary have shown that the people are at least appreciative of the help afforded them. We hope to give some particulars of this

work separately. Mr. and Mrs. Burnett were much encouraged at *Pao-t'ao* during the year 1890, but subsequent to their return home the work among the women necessarily came to an end, and Mr. Ewing, who took charge, was left for a time alone, though afterwards reinforced by Messrs. *Ohlson* and *Carlson*. But before long Mr. Ewing's health broke down, and he was compelled to leave the station, and has been unable to return.

The sickness and absence of Mr. and Mrs. McKee from *Ta-t'ung* have left Mr. Ianson to do what he could to maintain the evangelistic work; but there has been nothing calling for special report. In no district in the Mission has the work been so seriously interfered with as in North SHAN-SI. During Mr. Prentice's short residence in *Ta-t'ung* he has twice been laid low by serious illness,



## (II.) THE CAPITAL, T'AI-YUEN FU.

Mr. and Mrs. BAGNALL.  
Dr. and Mrs. EDWARDS.  
Mr. and Mrs. BROOMHALL.  
Dr. and Mrs. COX.  
Mr. ROBERTSON.

Mr. A. R. SAUNDERS.  
Mrs. ELLISTON.  
Miss BROOMHALL.  
" STEVENS.

The evangelistic work of this station has been prosecuted as steadily as the changes in the staff of workers have permitted. The *Schofield Memorial Hospital* was necessarily closed during 1890, in the absence of Dr. Edwards. But through 1891 it was carried steadily on by Dr. Cox. 1,237 new cases were treated, and 93 men and 20 women and children were received as in-patients. Most of these had their own attendants living with them in the hospital, who also had the opportunity of hearing the Gospel. Among the surgical operations performed were 14 cases of extraction of cataract and 23 other operations on the eye; excision of 10 tumours; 4 amputations and 1 excision of the elbow joint; 8 cases of instrumental delivery, etc. Mr. Saunders very faithfully preached the Gospel to the patients; Mrs. Cox and other ladies in the station assisted with the women; and Dr. Cox himself sought to personally deal with each patient about his soul. While no case of conversion was reported, several seemed hopelessly interested, and all left the hospital with a fair knowledge of the Gospel.

## (III.) WEST OF THE RIVER FEN.

5. *Hiao-i*.

Mr. and Mrs. RUSSELL. Miss WHITECHURCH.

Since the return of Miss Seed and her marriage to Mr. Russell, the stations of *Hiao-i* and *Kia-chiu* have been worked by them and Miss Whitechurch. Previous to that time, first Mr. Lutley and then Mr. Russell carried on the work at *Hiao-i* during the absence of Misses Seed and Whitechurch. The additions by baptism have been few; but most of the converts have stood firm, and on January 1st, 1892, 38 were reported as in communion—47 having been baptised in all from the commencement. Not only had death taken home its quota of baptised Christians, but several fell asleep as believers who had not been received into the church. During the last eight months of 1892, Miss Whitechurch reports the sale of 2,477 books for 10,971 cash; about the same number of Gospels had been given away, and she asks prayer that the HOLY SPIRIT may carry conviction to the hearts of those who read them.

6. *Sih-chau*.

Mr. KEY. Mr. and Mrs. PEAT.

Further south, *Sih-chau* and *Ta-ning* have been steadily worked; since the death of Mrs. Key, Mr. and Mrs. Peat have taken the supervision of these two districts. *Sih-chau* continues to be a difficult district, and there have been no baptisms within the two years; the number of communicants has fallen from twenty-eight to twenty from death and other causes.

7. *Ta-ning*.

Miss GILLHAM. Miss DOGGETT.  
Miss EDITH BROOMHALL.

In *Ta-ning* and villages, however, twenty-four have been added by baptism, and the number of communicants has increased from forty-eight to sixty-three.

8. *Kih-chau*.

Mr. LUTLEY. Mr. MCCONNELL.

The *Kih-chau* district, now worked separately by Mr. Lutley and Mr. McConnell, affords much promise, and itinerant journeys taken by these brethren and by Mr. Key into the adjoining province have been very encouraging.

## (IV.) EAST OF THE RIVER FEN.

The work of the *Ping-yao* district, formerly carried on by Mr. Orr Ewing and Mr. Peat, was continued by the latter until near the close of 1891. It is a work of great interest, *Ping-yao* itself being the capital of an important county and a large banking centre; it has for its out-stations the capitals of three adjoining counties. The leading native evangelist, Mr. Hsi, is a man of beautiful character, of whose piety and devotion all who know him speak in the highest terms. This is cause for great thanksgiving, as otherwise the work would have sustained more serious interruption from the necessary changes in the staff. Since the period under review, Mr. McBrier, of Hung-tung, has taken charge, with the help of some of the Scandinavian Associates.

11. *Hoh-chau*.

MISS JAKOBSEN. MISS FORTH.  
TWO ASSOCIATES.

The *Hoh-chau* work has passed through a time of serious trial, but our sisters, Misses Jakobsen and Forth, have laboured most earnestly and devotedly.

12. *Hung-tung*.

Mr. HOSTE. Mr. MCBRIER.

In the *Hung-tung* district (with which *Hoh-chau* is united as to church organisation) much fruitful labour has been performed, both by our two missionary brethren and by Pastor Hsi, the three native elders, and the six deacons. The baptisms during 1890 and 1891 have been sixty-six. The communicants on January 1st, 1892, were 445.

13. *Ping-yang*.

Mr. and Mrs. THOS. KING. Miss HOSKYN.  
Miss I. A. SMITH. " RIGGS.

In the *Ping-yang* district the workers (who have all come into it during the two years) have had much encouragement. They have had the joy of receiving thirty-five members by baptism into the church.

14. *K'uh-wu*.

Mr. and Mrs. DUNCAN KAY. FOUR ASSOCIATES.

In *K'uh-wu* Mr. and Mrs. Duncan Kay have likewise seen much blessing; twenty-four have been added to the church by baptism. But this number by no means shows the measure of blessing that has attended their faithful labour in a district where serious difficulties had to be faced, both at the commencement and almost all along.

15. *Lu-ch'eng*.

Mr. STANLEY P. SMITH. Mr. and Mrs. D. LAWSON.

In *Lu-ch'eng* Hien Mr. and Mrs. Lawson had no easy task in entering as strangers into a very difficult district, in which Mr. and Mrs. Stanley Smith had passed through great trial. We believe that He who sent them there has been with them, and that, if our LORD tarry, they will yet be permitted to see abundant fruit.

16. *Yuin-ch'eng*.

SIX ASSOCIATES.

We have greatly rejoiced with our associate workers in the *Yuin-ch'eng* district—Mr. and Mrs. Folke and their companions; but, as we have mentioned before, their work is reported to Stockholm.

Looking on the stations east of the Fen as a whole, there is very much cause to thank God and take courage. The churches have passed through a period of trial, and the names of a considerable number have had to be removed from the books, with the result, however, that the

churches are really stronger, because purer. Not a few who are still kept back as probationers are, we trust, real believers; and the prospects for the future never were so bright. In several of the districts prolonged drought has

caused, and is still causing, great suffering alike to the native Christians and the heathen. The liberality of the believers one towards another has been beautiful to behold.

The lists of workers and report of work in the next three provinces having been given in our May and June numbers, but few remarks are needed here.

#### IV.—CHIH-LI.

*Population of Province, exceeding 20 millions; Area, 58,949 square miles.*

*Stations, 4; Missionaries, 7; Native Helpers, 1; Communicants, 4.*

CHIH-LI.—Mr. G. W. Clarke, of *Tien-tsin*, whose time is principally taken up with business work, was able, during the time of famine, to render considerable help to the sufferers, not only by acting on the Committee, but by personally distributing relief.

Mr. Hoddle, now of *Pao-ting Fu*, before settling there, took extensive evangelistic journeys; he has opened and sustained this new station almost entirely at his own charges. Mr. Baller, writing from *Pao-ting Fu* on September 30th, 1891, says, "Mr. Hoddle has secured the most convenient place imaginable. It is by the river-side on the north bank just above the last lock. He seems very happy, and tells me he would not desire a better place in the eighteen provinces."

#### V.—SHAN-TUNG.

*Population of Province, exceeding 19 millions; Area, 65,104 square miles.*

MISSIONARY SUPERINTENDENT—A. W. DOUTHWAITE, M.D.

*Stations, 4; Missionaries, 28; Native Helpers, 7; Baptised in 1890-91, 17 Converts; Communicants, 55.*

SHAN-TUNG.—To what has been already reported we will only add here that the extension of the work in the Protestant Collegiate Schools urgently demands the building of new school premises for the boys and several additional teachers, and also additional accommodation for the girls' school, and a teacher for advanced music and singing. About £300 would suffice to erect the necessary additions to the girls' school, but not less than £4,000 would be needed for building and furnishing the new school to accommodate one hundred boys. The site has already been secured, and includes a recrea-



C.I.M. STATION AT GAN-REN, KIANG-SI.—Drawn by J. T. Keid—see page 122

tion ground of several acres. We have received the proposed plans, and hope to give them in the next number.

The premises once erected, the schools will be self-supporting, and fifty or sixty additional pupils, the children of Protestant parents, will be able to receive a thorough Christian education. Some of them are now, because of our lack of accommodation, in Jesuit schools. We propose to commence building when we have about £2,500 in hand for the purpose, in order to afford additional dormitory and school accommodation at the earliest possible moment. When the buildings can be completed, the present boys' school premises will be available for use as a Sanitarium; our present Sanitarium being far too small for the needs of the Mission, sick missionaries are unable year by year to find accommodation there.

## VI.—HO-NAN.

*Population of Province, exceeding 15 millions; Area, 65,104 square miles.*

ASSISTANT SUPERINTENDENT—REV. J. J. COULTHARD.

*Stations, 3; Missionaries, 20; Native Helpers, 5; Baptised in 1890 91, 8 Converts; Communicants, 51.*

HO-NAN.—Though the additions by baptism in this province have not been large, much work has been done which cannot be tabulated. Very valuable itinerations have been made, especially by Messrs. Slimmon, Mills, and Shearer; the Gospel has been widely preached, and tracts and Gospels sold everywhere. Mr. Mills met many who manifested a deeper interest in the Word of Life than formerly in one of his journeys, and similar experiences have not been lacking in other directions.

Mr. Coulthard has been much encouraged by his visits to the out-station, a village about forty miles south-east of Chau-kia-k'co. The native Christians there gave him the most kindly reception, and the bright example manifested by the oldest Christian and his household is delightful. After visit of five days, Mr. Coulthard wrote of him:—

"I was very agreeably surprised to find Mr. Wang so bright. He is a doctor and a farmer, and his tell-tale face is a picture which reflects his joy. I ceased to wonder at his happy, earnest manner when I had lived with him and saw how he ordered his household. Three times a day before meals he has family worship, which includes singing, short reading, exposition, and prayer. He does not find it take up too much time, and they profit much by it spiritually.

Then in his spare moments 'His delight is in the law of the LORD.' The grand truths of CHRIST's speedy return, the judgment, and the future life are realities to him; they are the constant topics of conversation,

so that the members of his own family cannot but be impressed with their importance.

"He delights in fresh glimpses of truth. Whenever I took up a subject at family worship, he was sure to repeat the gist of my remarks to everyone he met; in this way his own grasp of the Truth becomes firmer, and he becomes instrumental in blessing others. His life and earnestness were an example and stimulus to me. They and several other friends entertained me royally; nothing could exceed their kindness and generous hospitality. Mr. Wang would neither accept nor hear of our giving them anything towards the expense of our entertainment. 'What do you take me for?' said he; 'a rice Christian?'"

Of the five baptised on this occasion were Mr. Wang's wife, his daughter-in-law, his young daughter, and a woman from a neighbouring hamlet, brought to the knowledge of CHRIST through their instrumentality. The fifth received was a farmer owning 100 acres of land, and living about a mile from Mr. Wang's house.

### A REMARKABLE ANSWER TO PRAYER.

Mr. Slimmon has been greatly prospered in opening up Siang-cheng Hien. A very marked answer to prayer, at a time when drought was threatening famine, produced a profound impression. The natives had exhausted their idolatrous resources, and challenged a native Christian. Mr. Slimmon and the native went out to his village home on a burning day, and a meeting was commenced under a cloudless sky. The native brother visited the houses all round, and collected the people together, telling them they were now going to see what the true God could do. A curious throng they were, and soon became eager listeners to the preaching that preceded the prayer, Mr. Slimmon having thoroughly secured their attention. After prayer, he was again speaking to them, when the clouds rapidly collected, and soon the people began to run away to escape a drenching, which our brethren, who had a long journey before them, were unable to do! We may remark here that Siang-cheng is the first and only city that has been occupied by Protestant missionaries in HO-NAN, the other stations of our own and the Canadian Mission being market-towns, though one at least of them has a population of about 150,000 souls.

(To be continued.)



# A Visit to the Stations on the Kwang-sin River, Kiang-si.

BY ARCHIBALD ORR EWING.

AT Mr. Hudson Taylor's request Mr. Reid and I started from Nan-k'ang P'u (in the province of KIANG-SI) to visit the stations scattered along the Kwang-sin River, intending to return to Shanghai by way of the CHEH-KIANG province. In China, whatever your mode of conveyance, the start is always more or less difficult, and in this case, when we went on board our boat, there being no wind the boatman refused to cast off the rope, so there was nothing for it but to return to the house! \* For December you could not imagine a more perfect day, so we enjoyed the walk, and most certainly the welcome which our unexpected return called forth.

Dinner, however, was no sooner over than our servant appeared, bringing news of a favourable breeze, so we lost no time in again going on board. The wind freshened, and it seemed only a few minutes till on our left we had passed Lao-le-miao, a well-known place, where travellers have sometimes been storm-stayed, even for several days, because sailing on the Poyang lake is at times dangerous, and the boats are not built to stand rough weather. Our boatman frequently gave evidence of his fear of the lake, for on asking him to press forward so as to make a more rapid journey he would demur if night were coming on, invariably replying, "But this is the Poyang lake!" Though somewhat treacherous in its character, this lake is certainly justly famed for its beautiful scenery.

## THE BEAUTIFUL LAKE.

The morning following our start we rose at 6.30, and soon after, about sunrise, we had a little wind, just sufficient to encourage our boatman to take up anchor and spread his sail, which was fairly filled. I simply cannot describe the beauty of the scene. Boats of all sizes, though chiefly small craft with two or three men in them going off to fish, and the whole picture lit up by the morning sunlight. The immense number of men and women engaged in fishing greatly impressed us, and also the fact that there is no one carrying the Gospel to them. Their methods of fishing are very numerous, but this one specially amused us. Three boats were required to carry out the plan, two of which had a long net divided between them, and in casting it they would commence to pay out the net quite close together, each boat being rowed so as to scatter the net in the form of a circle, though not a complete one. When they took the draught the third boat was rowed into position in front of the opening, and a continuous loud noise was made by striking bamboo rods against boards placed in the bow of the boat, the noise thus made frightening the fish into the net. As the good fishing season is short, and happens at the time the water falls, the people were at it early and late. In fact, at almost any hour of the day or night, we were within hearing of the sound made by those who fished after this plan.

We had a quiet LORD'S Day, and on Monday, about noon, reached a place not far up the Kwang-sin river, called Shui-hung. We had only done a little more than ten miles, and when the boatman spoke of stopping for the night, I remonstrated with him, pointing out the short distance we had come, and also that the day previous they

had rested. But it was without effect, for at this place there is a good market. And so we gave way, and tried to occupy the time advantageously while the boatmen made their few purchases.

Our visit to a barber's shop excited great interest and curiosity, and immense crowds gathered to witness the shaving of the foreigners. So much so, indeed, that it seemed impossible for my barber to find room to place his basin and stand. But still, the people were very friendly, asking questions, and buying a few Gospels and tracts.

## PROVIDENTIAL LEADINGS.

We little knew how graciously the LORD was guiding in our delay! Mr. Reid, having gone across the river to sketch the place to better advantage, had stayed until dusk, when the ferryman told him he must return at once, or he would be left behind, so he yielded, and came back. He had no sooner landed than a native said to him, "Are you not Mr. Li?" (Mr. Reid's Chinese name). "Yes," he said, and then he learnt from the man (who turned out to be the Ho-k'eo pastor) that Miss Mackintosh, with five ladies was in a boat a few yards away from ours, and we had known nothing of it. Only a minute or two earlier or later and Mr. Reid and myself would not have gained this information, and would thus have missed an important interview, but, "as for God, His way is perfect." What joy there is in the knowledge that God has been leading, and that we are in the path He has been calling us to follow. We went on board their boat for tea, and were glad to get news of all the sisters working along the river, and information besides, which proved most helpful in connection with the work entrusted to our care.

We come to China to be taught, as well as to teach, and one lesson we may often learn is that of patience. We had urged our boatman to put forth a special effort to reach Gan-ren the evening of the second day after leaving Shui-hung; however, it was still only afternoon when he cast anchor and refused to go any further that day. Had we been a greater distance from the city there would scarcely have seemed such a need of patience; but to stop short at ten *li* was rather trying; however, the boatman would not be induced to exert the strength required to pole us through the shallows and rapids with which this part of the river abounds, and so we had to patiently wait till the next day. We arrived in the forenoon, and then understood the reason of our delay, for our sisters, Miss Graham and Miss Cowley, had been in the country the day previous, and had been hoping that we should not reach

## GAN-REN

until their return. This station was the scene of quite a disturbance during the recent times of difficulty in China. One evening about dusk there came a tremendous peal of thunder and a man ran out from near the mission house,† and spread the report that it was because the foreigners had killed a child and were boiling it, that this was a judgment upon them, and, moreover, that they were all dead! There fell very heavy rain that night, but next day the people came to see for themselves. The numbers increased and increased, until the crowd became quite un-

\* See Illustration, page 116.

† See Illustration, page 120.



manageable, and thus first one official, then another, and lastly the head official had to be sent for ere the people could be quieted. The head magistrate then invited the literati to go in and inspect the house, even visiting the ladies' rooms, as a means of ascertaining the truth. After a careful examination it was truly amusing to note that the only remark they were heard to make was that the place was all "very clean"! During our visit everything was quiet, and the people were very civil to us. The LORD seems to be greatly blessing the work of our sisters in spreading the Gospel in this place. Then again, there are dear natives whom He has raised up, and is using to make known His salvation. The members of one family, by name Wang, have been specially blessed in their testimony.

#### WORKERS TOGETHER WITH GOD.

The eldest son was the first to hear the Gospel, and he brought his father. Mr. Wang has been much used, and no less than sixty homes have given up idolatry, through the LORD owning His witness. Pray that they may not only turn from idols, but serve the living God, and wait for His Son from heaven. Mr. Wang came down to the boat for us on the Lord's Day morning, and while walking up to the Hall with him, I saw a little of his manner of working. A man passed us, carrying some purchases of vegetables; he appeared to be an acquaintance, for Wang called him aside, and said, "Are you not coming to worship?" I did not catch what else passed between them, but this shewed us his way. Praise the LORD for such men!

Mr. Wang suffered loss for CHRIST. By occupation he is a farmer, his land being situated a few li from the city. After he had been for some time a follower of the LORD JESUS, one of his oxen used on the farm became ill, and all means failed to do it good. In a case of this kind, the usual Chinese custom is to kill the animal and sell the meat, the owner thus sustaining the least possible loss. Seeing the bullock was about to die, Mr. Wang's friends advised him to kill it at once, but, to their great surprise, he steadily refused, deciding instead to bury the carcass. The LORD, however, meant still further to test him, for another bullock sickened and died. *This time*, the neighbours thought, he will surely follow *our* way of doing things! but GOD enabled him to stand firm, and refuse to sell meat which he knew might be unwholesome.

Nor is this the only way in which he manifests his love for the MASTER. On wet Sundays he gets a boat, and starts for the city earlier than usual, accompanied by those from his own district who are interested in the Gospel. After landing them at their destination, he goes off to fetch a few old women who, apart from his help, would not be able to get to worship. May GOD raise up many such men as he, to make known the Glad Tidings in China!

The homes of most of the Christians being in the country, we decided to pass the LORD's Day here in order that we might meet them when they came to worship. We had a happy time together, and in the afternoon remembered the LORD's death with fully twenty native brethren and sisters.

## Blessing in Shanghai.

OUR June number contained a paper by the Rev. George Hunter, formerly of Strauraer, on "The Outward Business of the House of the LORD," which many of our friends will have read, and which will have given them some idea of two departments of service which require practical consecration, and not a little business ability and patient toil. We could wish that our brother had been able to give similar sketches of the Treasurer's department, of the Housekeeping and Nursing departments of our work in Shanghai, and of the toil and clerkship required in connection with the direction of the work of more than 500 missionaries, resident in fourteen provinces of China and in Upper Burma.

We shall be grateful for special prayer for our Treasurer, Mr. Broumton, whose painstaking and accurate service, skilful watching of exchanges, and methods of transmitting monies has, with GOD's blessing, saved the Mission from loss, made the most of the monies contributed, and been helpful to our widely scattered workers in more ways than can be easily enumerated. The incessant application involved has seriously told upon his health, and we need to ask that he and his faithful helper, Mr. Goodall, may be physically sustained, as well as kept in fulness of spiritual blessing.

Not less thankful are we to GOD for the invaluable service rendered to the Mission by Miss Williamson, from Scotland, and Miss Kay, from Jamestown, New York. The household at Shanghai is ever varying; it may number twenty or thirty at the beginning of the week and sixty to eighty at the close—as, for instance, when the party of fifty Scandinavian workers reached China, and were necessarily in Shanghai for weeks, our training homes being full. At other times when the numbers are smaller, the toil is not inconsiderable; serious and anxious cases of sickness often require workers to remain in Shanghai for a time,

and it is no small boon to have the help of two ladies who have preferred this self-denying service in China, at their own charges, to lives of ease and comfort at home. They, too, need to be specially remembered in prayer.

We must not omit to refer to the help Mr. Walter Sloan, an experienced accountant, has rendered in improving and developing the organization of our business departments; nor the comfort our friend, Mr. Thomas Macoun, has been, and still is, in our correspondence. May the LORD abundantly bless them, and all those who have in one way or other assisted in "The Outward Business of the House of the LORD."

Busily employed as all these workers are from Monday to Saturday, there are nevertheless many souls to-day that have cause to thank GOD for the spiritual blessings that have come into their lives through the ministry of one or other of these workers, and of others of our band who have been *pro tem.* in Shanghai. During the autumn of last year there was a great soul-hunger and thirst among many of us for a fresh refilling with the HOLY GHOST, and prayer and waiting upon GOD led to no small blessing. Fresh openings for service on shore and on shipboard presented themselves; and native servants, foreign residents, and seamen and marines were brought to CHRIST. In several other ports in which we have business agents, their spiritual efforts were similarly blessed. Eight were converted on one ship of war, twelve on another, about fifty on a third. How glad the hearts of the dear workers were made may well be imagined!

Early in the present year the desire to be filled with the SPIRIT pervaded many hearts in different communities of missionaries in China. In Shanghai the subject was repeatedly dwelt upon at the weekly united missionary prayer-meeting; and special meetings for missionaries only were held nightly, and well attended, for three weeks, in the

Home for missionaries carried on by Mr. Evans; while Bible-readings on the same subject were conducted by Mr. Walter Sloan in another part of the city. Many of our own missionaries and others received great blessing at these meetings, and old and experienced workers have since testified that work they had been engaged in (in some cases for twenty or thirty years) had become quite new.

Nor did the blessing stop here, but was received simultaneously by workers in different and distant parts of China. Let me refer for a moment to one—our late beloved young friend, Miss Tanner—who never attended these meetings, but who on her sick-bed accepted by faith the filling of the HOLY GHOST. Miss Geraldine Guinness, then in China, had by her bedside quietly told her of the blessing she herself had found in accepting this filling. The next time we visited her, we could not but be struck by her appearance. She seemed transfigured; her face was radiant with her new-found joy, and we were reminded of the words used of Stephen, they "saw his face as it had been the

face of an angel." Before leaving China we were so glad to meet a large congregation of native helpers and converts, 600 or 700 in number, to whom we were privileged to preach, by their own request, on the subject of this blessed filling. We would echo the words of a recent letter from our beloved friend, the Rev. E. O. Williams, of Pa-chau, SI-CHUEN (formerly Vicar of St. Stephen's, Leeds): "Do ask all friends at home to plead for the power of the HOLY GHOST for all the LORD's children in China, natives and foreigners; it is our supreme need."

The following testimonies will, we feel sure, be read with profit as well as interest. The first is from Miss Florence Young, the founder—and for five years the principal worker—of the Mission to the Kanakas, in Queensland, Australia, in which, thank God, hundreds of these South Sea Islanders were brought to a saving knowledge of CHRIST. She is now labouring in China as one of our lady volunteers.

We should add that the extract from her diary was given us with no thought of publication. J. H. T.

#### FROM MISS FLORENCE S. H. YOUNG.

*Shanghai, China, March, 10th, 1892.*

"O magnify the LORD with me, and let us exalt His name together."

"For He that is mighty hath done to me great things."

"He hath filled the hungry with good things."

"Bless the LORD, O my soul, and all that is within me bless His holy name."

Three weeks ago I arrived in Shanghai expecting to leave for Kwei-ki in a day or two, but the LORD has graciously kept me here to receive a blessing I have been hungering for all these seventeen years since I first knew CHRIST as my SAVIOUR.

I have not been satisfied. At times the LORD has been precious and real to me that every need seemed met. I have known the joy and sunshine of His Presence, I have proved His power many times. I have found deliverance and strength in Him; but sooner or later *self* came between, and oh! the burden of self has been intolerable. I have honestly desired to follow JESUS, and I have tried all sorts of plans and failed, and failed again. I was "ever wandering; and coming back again," and I saw no way of deliverance from self. I knew JESUS came to deliver His people from the power of sin; I knew the life He means to us was one of rest and victory; but I could not attain that rest. There was a terrible difference between the life set before us in God's Word, and my experience. I was ashamed to hear that life described, it was so far above me. I have heard again and again that self must be crucified—must *die*—but this only added to my burden, self refused to be crucified, refused to die, did not *want* to die; and so the struggle went on.

Every night this week we have been having meetings to definitely seek the filling of the HOLY SPIRIT; and last week there was much prayer that God would prepare our hearts for great blessing. I was *hungry*—scarcely knowing what my need was, but longing for rest and deliverance. One night I had some conversation with Mrs. Taylor, and when praying afterwards she asked me to say, "Thou wilt, LORD," after each petition. *I could not do it!* I came upstairs to face the question of my own unbelief. "I came to JESUS as I was," weary of self and of unbelief, and I asked the HOLY SPIRIT to take possession of my whole heart; and by faith accepted His indwelling Presence. But the next day was not very satisfactory, and the following day still less so; and I was hungry still—restless.

Then came the meetings on Monday and on Tuesday evening. I would have liked them to go on all night, for I was craving rest—*trying* to believe, and to persuade myself that I did believe. Then on Wednesday I had a little talk with Mr. Sloan, and he showed me several passages about our death to sin—God's testimony that we are crucified with CHRIST; that it is for us to accept the position God gives us, and by faith reckon ourselves to be dead indeed unto sin; and then he reminded me of how the LORD said to Jairus, Thy daughter "is not dead....And they laughed Him to scorn, knowing that she was dead." The HOLY SPIRIT used that illustration to bring light to my soul; and as I thought upon it, the light grew brighter and clearer. I saw two mistakes that Jairus might have made, which I have been making all my life. He might have said "I *can't* believe the LORD's word, because I *know* she is dead; there she lies before us—*dead*." Or he might have felt what an awful thing it is to doubt the SON of GOD. He might have said, "The MASTER's words must be true. *He* says she is not dead. I believe Him, so *I will make her sit up!*" He might have tried every kind of device to prove to himself and others that she was alive, and he would have been woe-fully disappointed. I have done just that over and over again: tried to make the LORD's words a fact, tried to believe they had been fulfilled, and all the time there was a dreadful sense that it was only make-believe. What a ghastly failure it would have been for poor Jairus to prop his child up, and persuade himself that she was alive! The LORD's words were true, blessedly true; but He who spoke the words, "Who quickeneth the dead, and calleth those things that be not as though they were," *He only* had the power to verify His word, to make that a fact in experience, which was already a fact because He said so. And so I take the place He has made possible by His own death. "I *AM* crucified with CHRIST," "dead to sin," and taking that place on the authority of God's Word, I look to Him alone to make that fact a literal reality in my daily life. I hand it over to Him. As every thought or movement of self is brought to light, it is to be nailed to the Cross by Him, who has undertaken to fulfil His word. The HOLY SPIRIT has taken possession of His temple, and He is to keep possession, and cleanse His dwelling-place, and fill it with His glory. And instead of *my* life, now henceforth it is to be CHRIST in me.

There is no remedy for self, no way of deliverance, except

in death. Oh! the rest that has come, the glorious possibility of self being utterly cast down, and CHRIST reigning. I have so shrunk from crucifixion, now it seems the most blessed position—rest and victory—praise God! No words can express the difference. I feel like a new-born babe, all life is changed, the Bible is a new Book, the promises are real. I want to begin and learn everything afresh in the light of this glorious truth that I am "dead to sin," "I am crucified with CHRIST, nevertheless I live, yet not I but CHRIST liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." The HOLY SPIRIT has become a living bright Reality. Oh! how could I grieve Him and ignore His blessed work and Person for so many years? Many others are receiving Him in power, and we are seeking for and expecting such a continual filling and overflowing that "rivers of living water" may indeed flow out to thirsty souls everywhere. Praise God, He has given us a draught of living water which has satisfied our souls; and oh! praise His Name, we are never going to be thirsty again; for the filling is a continual filling, the HOLY SPIRIT in Person in us, "a well of water springing up into everlasting life," . . . "thou shalt be like a watered garden and like a spring of water, whose waters fail not." As Mr. Taylor said last night, God has not merely given us a blessing—that would soon become stale; but He has given us the Blessor; and it is always the present tense, "Whosoever drinketh of the water that I shall give him shall never thirst."

"Oh that men would praise the LORD for His goodness and for His wonderful works to the children of men."

"For He satisfieth the longing soul and filleth the hungry soul with goodness."

"O TASTE AND SEE that the LORD is good, blessed is the man that trusteth in Him."

*Kin-kiang, March 22nd, 1892.*—This is only a note to tell you of the LORD's goodness thus far. It is "loving-kindness and tender mercies" every day. I don't know how to thank Him for all He is doing for me, for the new joy and rest—*new life*—He is giving me. The HOLY SPIRIT is making His Word life to my soul, taking of the things of JESUS CHRIST and showing them to me, showing me *Jesus* as an all-sufficient Saviour for ME. Praise God!

We had a happy time on Sunday evening, a testimony meeting, which has been a help to dear Miss E—, and she also is now rejoicing in being delivered from the bondage of sin and self, by the death of CHRIST, and the indwelling power of the HOLY GHOST.

We have remembered you constantly, and prayed for continued blessing on the evening meetings, and are expecting to hear of many dry and thirsty souls being refreshed with the "living water." I long for everyone to know this blessed freedom. My heart is filled with sympathy for those who are burdened as I was all those years and years. Oh! I never thought deliverance was possible. How it must grieve the

tender heart of our SAVIOUR that we do not understand the full salvation He has provided for us—the perfect provision for every need. The HOLY SPIRIT has been given to reveal CHRIST to us in all His fulness, but because so many of God's children do not "receive the SPIRIT" they remain in the condition of the disciples, "I have yet many things to say unto you"—many things *you need*—"but ye cannot bear them now."

We read that absurd article in one of the Shanghai papers. It is a pity people cannot know how fully we members of the C.I.M. honour and trust our maligned Director. I would just like to say, what you well know we all feel, that from the bottom of my heart I thank God for the privilege of being a member of the China Inland Mission. The more I see of the principles of the Mission and the carrying out of those principles, the more convinced I am that they are of God. And just because we find God is honoured in all the arrangements, we have the fullest confidence in those who are guiding and directing the Mission.

"The fire shall ever be burning upon the altar, it shall never go out."

*Ta-ku-t'ang, April 2nd, 1892.*—God has been blessing the dear sisters here, and I believe the waiting time has been of His great goodness, that they may go forth "filled with joy and the HOLY GHOST."

Dear Mr. Southey,\* too, writes from Han-chung, "The LORD has been blessing us lately, if I may so put it, in anticipation, for He has filled us with an intense longing for the fulness of the SPIRIT; and if He creates the hunger and thirst, He will surely Himself fill us; I do indeed long to be more holy. . . Do pray that the indwelling SPIRIT may completely subdue us."

I am sure you will praise God for this evidence that He is working all over China, and pray that the showers may descend in Han-chung as elsewhere. I want to ask also for very special prayer for my dear sister-in-law, and those who with her are carrying on the Kanaka Mission. Will you pray that they may all be "endued with power" and anointed with the HOLY GHOST, for I feel that nothing else will enable them to carry on the work. I have just heard that a Bill is being introduced to extend the Kanaka labour for ten years, by the very party who wanted to get rid of them. This would mean permanence for the mission work which is very important, and there have been a good many difficulties since I left, difficulties which can only be overcome through the workers being "filled with the SPIRIT," and delivered from the power of sin.

I would not ask you to take up this petition, knowing how much is on your mind, only it is urgent, and I have given you *my life* for the LORD's work in China, which is dear to you as those "boys" are to me; so will you do this thing for me? Pray that God will carry on that work to the honour and glory of His name, that He will supply every need in connection with it, and that the workers may be filled with the HOLY GHOST.

\* The Rev. John Southey, formerly Vicar of St. Paul's, Ipswich, Queensland.

#### FROM MISS FAITH BOX.

*Ta-ku-t'ang, April 6th, 1892.*—I write you just to bear testimony, with many others, praise the LORD, to a blessing before unknown, that the LORD has given me. Five weeks ago the blessed HOLY SPIRIT came into my heart, where self had reigned so long, though I had so longed for a higher experience.

It was rather strange (but He is the One SPIRIT), but it was at the very same time that you were being so blessed at

Shanghai that the SPIRIT began to work here. The same afternoon, quite unknown to one another, a dear sister and I sought and obtained the same blessing. It came out in testimony; and then, three weeks after, we found out that it was the very time He was filling hearts at Shanghai. So my heart is full of grateful praise, and many other hearts too.

The dear Swedish sisters were all blessed much before leaving us.



FROM H. N. LACHLAN, M.A.

*Gan-king Home, April 7th, 1892.*—The LORD has indeed been answering prayer and working in our midst. We heard last week that Dr. Howard Taylor proposed to pass through Gan-king on his way to HO-NAN; and one and another was led to ask of God that his visit might result in marked blessing both to us and to him; and the answer has been above all we asked or thought.

He arrived here late on Tuesday evening, and intended to proceed without delay on the following morning, although we pressed him to stay with us. But heavy rains, with thunder, during the night, and rain still falling on the Wednesday morning, clearly showed that the LORD did not intend that he should start that day at any rate; and Wednesday was accordingly devoted to meetings with God, in which He very definitely met and dealt with *everyone* in the Home and station. [About thirty students—young men—were in the Home.]

The meetings, which were all led by Dr. Taylor, were made the subject of much private prayer.

In the morning he was led to give some time to personal testimony, and my heart was filled to overflowing with praise and joy as I heard him tell, not only of one and another at Shanghai and elsewhere being "new creatures" in CHRIST Jesus, but also how that he himself had been kept abiding and rejoicing in the LORD, never more happy, never more at rest,

never enjoying more constant and rich communion with God, whose SPIRIT bore witness as he spoke to the truth of his words.

The afternoon meeting was mainly a Bible reading, but both then and at the morning meeting there was much opportunity given—and eagerly embraced—for short prayers, and it was very evident that the HOLY SPIRIT was amongst us, pointing out hindrances, removing prejudices, creating an abhorrence of self, and a deep thirst for God, in many a heart.

At the evening meeting, after more searching of God's Holy Word, a short time was spent in confession of known hindrances and acceptance by faith of cleansing and filling, when one after another very simply, definitely and sincerely confessed to such hindrances as late rising; wasting time after early rising; want of moderation in eating and drinking; fleshly enjoyings; self-will; unbelief; prejudice arising from dread of "perfectionist" errors; pride of intellect; spiritual pride; self-complacency. My cup does indeed run over. Mr. Shindler is writing to Mr. Sloan some further particulars, or I would myself have written to him.

The LORD is indeed good to those who look to Him. The minuteness of His guidance has been an increasing source of peace and joy to me lately. He has His wondrous pattern, good, and acceptable, and perfect, and guides us with unerring hand along that way wherein *nothing shall in any wise harm us*.

## Personalia.

"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."

### DEPARTURES.

For China.—H. C. Burrows, late Lieut. R.N., on Aug. 10th, via Vancouver.

Mr. and Mrs. Stewart McKee (returning) on Aug. 19th, by P. and O. steamer *Britannia*.

To leave by P. and O. steamer *Victoria* on Sept. 16th: Mr. and Mrs. Bagnall (returning); Misses Fanny Lloyd, Maggie Emslie; E. Bailey (Bible Christian Mission); Augusta Hulander, Hilma Blumberg, and Anna Erickson (Swedish Mission in China); Christiana Augwick (Norway); and Bertha Muller (German Alliance Mission).

For England, from Shanghai.—Mr. and Mrs. Phelps and child, on May 14th.

Wm. Key, Misses M. and J. Black and M. Scott (for Canada), by C.P.R., on May 31st.

Mr. and Mrs. Folke, by C.P.R., on June 31st.

Miss E. Webb, by French Mail, on June 25th.

Mr. and Mrs. Hutton, Mr. and Mrs. Graham Brown, and Miss J. A. Miller, by French Mail, on July 9th.

### ARRIVALS.

In England.—Mr. and Mrs. Hudson Taylor and Misses M. and J. Black, at Liverpool, on July 26th; and Mr. Wm. Key, on Aug. 6th, all via Canada.

Miss E. Webb, by French Mail, on August 1st.

Mr. and Mrs. Hutton and party, above mentioned, on Aug. 14th.

Mr. G. Andrew now appears to be quite strong again, and has been visiting the stations on the Grand Canal in KIANG-SU.—Mrs. Andrew is, however, not very strong.

Miss Amy Bradbury has been very unwell, but by last accounts was making a good recovery.

Miss R. G. Broman was united in marriage to Mr. A. Grainger at Ch'en-tu, SI-CHUEN, on April 30th.

Messrs. Burgess and Gool, of Australia, have gone to work with Mr. George King at Lao-ho-ke'o, in HU-PEH.

Dr. and Mrs. Cox have taken up work in Chinkiang, where medical help was much needed.

Mr. I'Anson and Miss Doggett were married at Tientsin on May 23rd.

Misses Jakobsen and Prytz are to assist with the study of the language at Kiai-hsiu, SHAN-SI, nine of the Scandinavian sisters recently arrived from the United States.

Messrs. King and Karlsson, Swedish Alliance Mission, are to work with Mr. Ohlson in Pao-t'ao, SHAN-SI.

Miss Clara Littler has not been well, and had gone to Chinkiang for a short change.

Mr. Mills and Miss Clare, also Mr. Geo. Duff and Miss Fitzsimons, both from North America, were married at Shanghai, on May 7th, and have returned to labour in HO-NAN and KIANG-SI respectively.

Mr. Prentice was suffering with relapsing fever at Ta-t'ung, but was being medically attended by Dr. Dickson of the Baptist Mission, who had very kindly gone to his help.

It has been arranged that Mr. Percy Knight is to work with Mr. Ed. Hunt in Gan-king.

Mr. John Reid, of Luh-gan, GAN-HWUY, has had a stroke of paralysis which may necessitate his return to this country.

Messrs. Shindler and Warren have gone to take up the work at Ning-po.

Mr. and Mrs. Sibley, from North America, have joined the workers at She-k'i-tien, HO-NAN.

# CHINA'S MILLIONS.

## Report for the Years 1890 and 1891.

(Continued from p. 121.)

### The Central Provinces.

#### VII.—SI-CH'UEN.

*Population of Province, 20 to 30 millions; Area, 166,800 square miles.*

MISSIONARY SUPERINTENDENT—REV. J. W. STEVENSON.

*Stations, 11; Missionaries, 48; Paid Native Helpers, 28; Baptised in 1890-91, 65 Converts; Communicants, 176.*

**D**URING the two years under review, the progress in this Province has been real, though neither so large nor apparent as we could have wished. The loss of our beloved brother, Mr. Gray Owen, and the absence on furlough of his dear wife, and of Miss Lily Webb, both now in this country, have been felt in the Chen-tu district, as have other changes and temporary absences, from sickness or for itineration, affected other parts of the Province. It will be seen, however, that the number of missionaries has been increased from forty-one to forty-eight, and that the number of communicants has risen from 140 to 176, notwithstanding heavy losses by death.

Our work in this large Province is divided into an eastern and western district; the Kia-ling river, which runs into the Yang-tse at Chung-k'ing, for the most part forms the dividing line.

#### (I.) WESTERN SI-CH'UEN.

SENIOR MISSIONARY—REV. JAMES CAMERON, M.D., OF CHUNG-K'ING.

##### 1. Kwan-hien.

Miss FOSBERY and Two ASSOCIATES.

This city, which was opened as a mission station by Miss Fosbery in 1889, has been worked by her ever since with the assistance latterly of our Norwegian sisters, Misses Hol and Ness. It was a great joy to Miss Fosbery to welcome them.

In April, 1891, Miss Fosbery sent an account of her Sunday-school, which was prospering nicely, and stated that her guest-hall was full every Sunday morning with women and children. Though none have been baptised at this station, there is reason to hope that several women have been truly converted; one of them, Pen Ta-sao, was repeatedly beaten by her husband for attending the services, but told Miss Fosbery that she was beseeching the LORD JESUS to open his heart.

On June 21st she wrote, "I praise the LORD for allowing  
OCTOBER, 1892.

me to see this day; it is seven years to-day since I landed in China, and here I am in the far interior, having witnessed for JESUS nearly two years in this town of many thousand heathen, and having seen with thanksgiving the conversion of one precious soul, who was in here this evening; poor woman, she was so tired, yet bright in soul and holding on to JESUS."

A month later she was cheered by finding that several of her Sunday scholars seemed really to trust the LORD, and in September she was providentially brought in contact with a woman named Wang, who had had a Gospel of Mark and copy of the Epistles for a long time, and having read and believed them, was longing for further help and instruction.

Many seek help from our sister for the relief of their various ailments; she asks prayer for a further endowment of power for service.

2. *Chen-tu.*

Dr. and Mrs. PARRY.  
Mr. CORMACK.  
Mrs. GRAY OWEN.

Miss R. G. BROMAN.  
" M. BEE.  
" M. NILSON.

3. *Tan-lin.*

Mr. A. GRAINGER.

The work in these stations has been from the first closely connected, and there is now an out-station work at *Mei-chau*, where the first converts have been baptised, and a little native church organised, as well as other out-station work.

It is very interesting to notice that the out-station work of this district commenced by an itineration taken by Mrs. Gray Owen in 1886, before her marriage. One man, who was only baptised last August, and has been an enquirer ever since under many difficulties, and in spite of keen opposition from his wife, has steadily studied the Old and New Testaments, and all the Christian literature he was able to obtain. Since his baptism he has had sore trial from his wife, but has been kept calm and kind and patient. Her first burst of anger and passionate grief was quite alarming; she made her head bleed from the violent knocking she gave herself, and thrice attempted to take her life, once by opium, and twice by hanging; since then she has quieted down. Their youthful son seems already drawn towards the SAVIOUR, and the husband is believing that the whole family will be brought to CHRIST.

The work at this station includes the medical work of Dr. Parry and his assistant, and no patient is treated

without learning of the Good Physician. The ordinary evangelistic services in the city are carried on with frequent short and occasional extensive itinerations; also work among the women by classes and visitation. Dr. Parry gives special attention to thoroughly instructing the converts in the Word of God.

Mr. Cormack, writing November 5th, 1891, says, "The work goes on nicely and there are not a few enquirers. We have much cause to praise the LORD for a few very able native workers, specially our dispenser, Mr. Fu, who faithfully preaches the Gospel to all who come."

A deeply interesting native conference was held last autumn. Between sixty and seventy native Christians attended, including members and ten enquirers from the country churches; able addresses were given by native preachers on the atonement, the resurrection and the LORD's second coming. The testimony meeting was one of special interest, the Christians giving instances from their own experience of answers to prayer. The missionary meeting was also a time of much encouragement, and the converts were much helped by the account which Dr. Parry gave of how the C.I.M. began, of the principles on which it is conducted and how the work has grown. In the course of this conference seven men were recognised as leaders among the native Christians, four for Chen-tu, two for Tan-lin, and one for Mei-chau with a future view to more formal appointment as elders and deacons.

There were about twenty enquirers in this district in addition to seventy-six communicants, of whom twenty-seven were received since our last report.





4. *Kia-ling Fu.*

Mr. B. RIRIE.

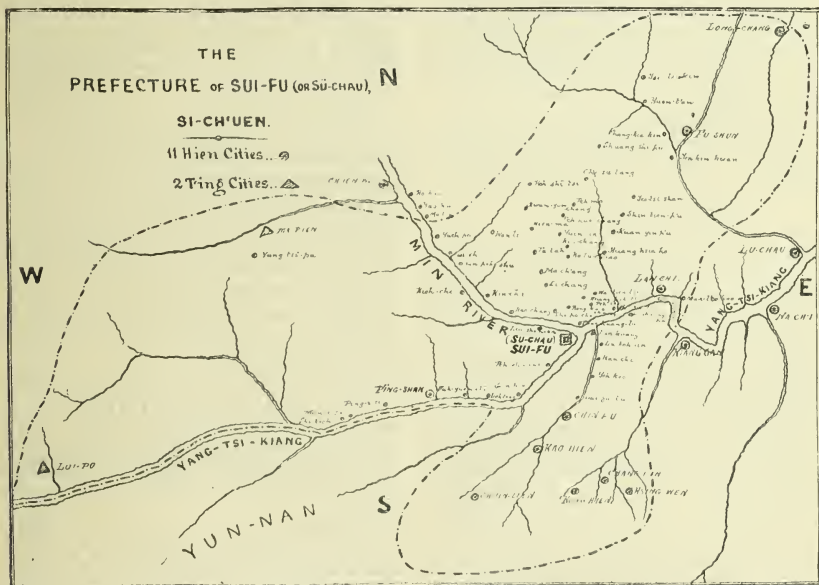
Mr. JOS. VALE.

The work done by these devoted brethren has been most thorough and persevering. As many into whose hands this report may come may not have seen, or not remember the speaking map of their district we reinsert it. During 1890 Mr. Ririe reported the 150 market, mining, and manufacturing towns given in the map, to have been already visited, some of them repeatedly, and that there were as many other towns in the district still unvisited.

Mr. Vale writes of the year 1891, "I find that I have visited nineteen walled cities and eighty-one towns and villages, and have travelled 4,644 *li* (about 1,400 miles); of course that does not show how many have been visited twice or thrice. Then I am in the city half the time, so Brother Ririe has probably visited as many places as myself. Not a few in our district now know something about the Gospel, and it is encouraging to find that both we and our object are well known. We believe in

preaching: we believe that, as ever, the Gospel is the power of God unto salvation to everyone that believeth, but, oh, we do so sadly need help! I should like to see more done for the city.

"As regards self-support I very much like Dr. Ashmore's plans. We cannot avoid having one large centre as a basis to work from, but we can easily avoid multiplying places opened by ourselves which puts the work on a wrong footing from the commencement. We are, of course, in our day of small things; we have some six exquirers and four (transferred) Christians, but we started contributions last year and they amounted to 5,591 cash. (Of course we give a little ourselves for example.) I have thought how we could make a start towards self-support, so we have set apart 5,000 cash, and purpose, as soon as possible, to let the Christians rent their own chapel distinct from the Mission premises. We have decided that from the new year the converts shall buy their own lamp-oil for the services, and hope in a year or two that sufficient will be collected to build."

5. *Sui-fu (Sui-chau).*

Mr. A. H. FAERS.

MRS. FAERS.

This prefecture is extensive, containing eleven hien, or counties, and two ting, or sub-prefectures, with their capitals, and market towns, and villages in great numbers. Mr. Faers estimates the population of the capital city (Sui-fu) at about 180,000. It is a busy centre of trade, being situated at the juncture of the river Min (the water-way from the capital of the province, Chen-tu) with the Yang-tse. It is also the connecting link between the two

provinces Si-ch'uen and YUN-NAN. From the time of the opening of the station, in 1888, occasional itinerations have been taken in various directions, but the principal work has been done in the city itself, the staff having never been strong enough to do extensive or steady work outside. The eastern part of the prefecture is largely inhabited by aboriginal tribes.

Mr. Faers has had much trial since he took up the work, especially through the bad conduct of one man who had professed CHRIST, and through the exciting times last

year, in which, however, they were spared from rioting. There remain two members only in the Church, and in the boys' and girls' school there are a number of children, some of them of good promise. Mr. Faers writes:

"I feel the school is to be a great blessing in this city, and certainly as far as I can see it is a permanency. By it homes and hearts are opened up, and by-and-by we hope to see these boys and girls pillars in the Church. We are ourselves supporting the girls' school, feeling that such is of the HOLY SPIRIT'S guidance. In a letter received by this mail I hear of the baptism of one of my late school-boys in Chung-king who was accepted for baptism before I left. I feel certain that ere long many more will follow in his steps. I love children, and have been used amongst them. The school has grown since our arrival, and the attendances have been well kept up, for which we praise God."

Amongst the men there is not much encouragement. One man has broken off opium, and publicly smashed his pipe in the presence of a good number of people, testifying at the same time to the power and grace of God in enabling him to break away from its power. Mr. Faers has much hope of him, but adds, "Alas, he has nothing to do. He kept an opium den, which he has closed; but it being near the end of the year he finds it difficult to get work. Pray that he may be kept, and may become a pillar in the Church. . . . In spite of difficulties our eyes are up to the LORD, and we trust soon to see men and women converted."

"Mrs. Faers has a women's working-class twice a week, besides classes for Bible study. Several seem changed in their manner, and regularly attend the services. We hope soon to be able to report their conversion. Pray for them."

#### 6. Lu-chau.

MR. T. JAMES.

MRS. T. JAMES.

This station was only opened in the spring of 1890, and our dear friends have been single-handed till after the close of 1891. We were very thankful when able to send them the help of two sisters, for Mr. James is not strong, and has the charge of her interesting little family as well as her evangelistic work. More suitable premises have been obtained.

In spite of sickness and family claims many women have heard the Gospel, and our brother has been indefatigable among the men. And not without result. He wrote on November 26th, 1891:—

"We continue in peace. . . . The people could not be more friendly or more easy of access than in this city, and its dependencies. I would much like to take up periodic visitation of the places around if I could but leave my wife and the work here. I did this last year; but then everything was quiet, and I had not the nightly preaching at the house as now.

"You will rejoice to learn that God has given us the great privilege of gathering unto the Church the first-ripe fruits. On Lord's Day, November 1st, two men were baptised in the river near the city; and on the Monday after three women followed, being baptised in a tank on the premises.

"The same evening, at our first united fellowship meeting, three persons were accepted as probationers. One of these, a woman, has been under Christian influence some years, and has been with us some fourteen months. The others are young, the sons of our helper, Hwang, and cook, Tsang. They all know the Truth and have belief, and manifest some concern to know the way of God and to walk therein. Help their weak faith with believing prayer.

"Besides there are some six or seven others interested,

among whom are a tailor, a pork-seller, a rice-dealer, and a retired business man. These come often to the night-preaching and meetings, but as yet have not desired to join us by any public show of attachment to us. For these we are praying; may God increase our faith.

"I heard from the two telegraph clerks of their having visited you. A salt-office official told me some days since that Mr. Chang had entered the Church in Shanghai. I think his statement rested upon his knowledge of Chang's earnestness, as he himself remarked, 'his belief of your doctrine was strong, it even made him give up his position, and prevented his worshipping his ancestors.' We hope he was indeed led to join the Church, and is still going on in the ways of God."

#### 7. Chung-king.

DR. CAMERON.

MR. M. HARDMAN.

MRS. CAMERON.

MR. T. G. WILLETT.

MISS WEBBER.

MISS I. W. RAMSAY.

The work in this station has been vigorously prosecuted during 1890 and 1891, with several changes in the staff and with great encouragement. The hospital and dispensary work were carried on by Mr. Anderson, now of Ta-li Fu, during Dr. Cameron's long journey of visitation of our stations in the SI-CH'UEN, KWEI-CHAU, and YUN-NAN Provinces. We hope to give, in a subsequent paper, a fuller account of the medical work.

In the evangelical work, besides the regular Sunday services, which are usually crowded, street preaching and itinerant journeys are vigorously maintained.

Both the boys' and girls' day-schools afford good ground for encouragement, as shown by the attendance and interest. A small girls' boarding-school is also carried on. Souls have been won for CHRIST through the opium refuge, and women's work has been steadily prosecuted both in the city and in the out-stations. The diaries of the lady-workers have been of the deepest interest, and joy and gladness have been brought to the heart of many a previously unblest woman through their efforts.

Chung-king is the business centre for all our missionaries in SI-CH'UEN, KWEI-CHAU, and YUN-NAN, and for some of those in Kan-suh. Not a little of the time of one of the workers is occupied in forwarding correspondence, supplies, etc., and other service.

The following extract from a letter of Mr. Willett's to Mr. Fiske, dated Dec. 6th, 1891, refers to this work.

"Days have been full, and time has flown so rapidly that it is only six days short of two years since I last saw you. It would take a long, long time to tell you of the LORD'S wondrous dealings with this His servant during that time, abundant blessing in communion with Him and in service for Him; truly an overflowing cup is my joyous portion.

"Probably you know that in this city I have the honoured position of being servant to the eighty-three or eighty-four brethren and sisters in W. China, who have their letters, silver, and other things through this centre. I am sure you know something of the sanctity of the so-called 'secular work,' so I need not mention how sacred it is to me. God has given me full assurance that I am where He has placed me, and this being so, there is nothing to prevent my being one of the happiest people in the world; and this assurance is invaluable, for it implies that all the resources of God's wisdom, strength, and grace are at one's side for help and guidance, no matter whether working away at a difficult silver account, or looking after a gang of coolies, or attending to banking, buying, boat, or postal business, or being called hither and thither for this and that matter—in all, if one is conscious of being with God, an all-sufficiency of grace is the happy experience.

"Early in November we held our annual conference, and some thirteen members and enquirers from the out-stations

joined us here for the four days' meetings. God was with us. Hallelujah! Four new converts (men) were baptised."

## II.—EASTERN SI-CH'UEN.

ASSISTANT SUPERINTENDENT—REV. W. W. CASSELS.

### 1. Kwang-yuen.

Misses E. and F. CULVERWELL and Miss KOLKENBECK.

THE work of this station has been steadily maintained by our sisters with more or less help from Miss Bastone, Miss Martin, and others. When the station was first opened, and Mr. Gill was preparing the house for the subsequent residence of our sisters, several men were impressed who have never lost their interest, and from time to time Mr. Shan, an aged evangelist, has spent a month in the city working among the men. At the end of last year, the names of twelve men, inquirers, were given to our sisters, for whom definite prayer was asked.

The classes of our sisters for women, for boys, and for girls, have been very largely attended. As usual in mission stations, our friends have been compelled to give such medical relief as they were able; many attempted opium suicides have been saved; but, alas! not unfrequently they are called too late.

The inquirers and candidates have been carefully instructed; but it was not till the spring of the present year that the first three were baptised. The journals of our sisters abound with interest, and they mourn their inability to reach the multitudes who are inaccessible to them.

Much seed has been scattered in the villages as well as in the city; not a few of the visitors from the country, too, who call at their house become so interested as to pay repeated visits.

We can only give one incident. Miss Bastone wrote in July, 1891:—

"An old nun, from a temple two miles away, came one afternoon into the guest-hall; this was her first visit, and she said she had come to hear the Book. After listening earnestly for some time, she seemed much touched by the story of JESUS; and admitted that all the years she had worshipped Buddha she had not had peace or happiness in her heart. 'Then,' said she, 'I did not know of your JESUS; now I will pray to Him every day, and ask Him to wash away my sins and change my heart.' . . .

"A week later I visited her in the temple and met with a warm welcome. I asked her if she had remembered her promise to pray to JESUS; she replied brightly, 'Yes, but I could not remember the name JESUS, so I said, SON of GOD; would that do?' After a little further teaching she was called away; presently she passed the door saying 'JESUS, JESUS,' over and over again. I looked up, and she said, 'Oh, I am only trying to remember that Name; my memory is so bad, and I don't want to forget it again.' I was glad to see her earnestness to remember that Name which is above every name, and prayed that she might soon know more of its sweetness and preciousness.

"The two last Sundays but one she has spent most of the day with us, eagerly desiring to learn more about Him. I should like to ask prayer for her, as well as for the other women who come so regularly twice a week to the Bible-class.

"We have to praise GOD for the encouraging results of Miss F. Culverwell's interesting class for little girls; and also for another member of the family of Mr. Hu, who manifests a spirit of earnest enquiry. This makes the fourth of that family, viz., Mr. and Mrs. Hu, her sister, and now the married daughter."

### 2. Pao-ning.

Rev. and Mrs. W. W. CASSELS.	Mr. and Mrs. HAYWARD.
Mr. MONTAGU BEAUCHAMP.	" W. HOPE GILL.
Rev. C. PARSONS.	" EVANS.
Miss HANBURY.	Miss P. BARCLAY.
" F. M. WILLIAMS.	" F. BARCLAY.

This station, which is the oldest in East SI-CH'UEN, is the headquarters of the district. The local work has been uninterrupted, and a good deal of itineration has also been done, not only by the brethren, but also by some of the lady workers.

Mr. Beauchamp's systematic visitations through the extensive prefecture were interrupted for a few months by our visit to Australia; and Mr. Cassels' personal work was interfered with by attending the General Missionary Conference in Shanghai. These absences, however, have had the advantage of throwing more responsibility on younger workers. The illness of Miss F. M. Williams also necessitated her absence, and that of her friend, Miss Hanbury, who spent last summer in Chefoo. Their work, however, was carried on during their absence, and Miss Hanbury was glad to avail herself of the opportunity for medical study under the direction of Dr. Douthwaite.

The work of the district has not been carried on without serious difficulties. The hope of opening up two of the adjacent cities has so far been disappointed, as also the attempt to begin work in the important city of Shunking Fu, further south. Yet the seed sown in these places cannot have been lost.

In Pao-ning the misconduct of some who had made a profession caused much trial; on the other hand, for many months past there has been abundant spiritual blessing, though most of the converts were not baptised until the spring of the present year, when six men and nine women were received into the Church.

Sunday is a full day at Pao-ning. Besides two united services, a prayer-meeting and a short communicants' class, there are on Sunday morning two classes for men, two for women, and three for boys; while in the afternoon a men's class, a women's class, and three for boys are conducted. During the week several other classes are held, among which we may specially note Mrs. Cassels' class for teaching the women to read the New Testament printed in Roman letters.

In his quarterly reports, Mr. Cassels refers from time to time to the valuable help afforded by the Rev. E. O. Williams (late Vicar of St. Stephen's, Leeds), before he and his family removed to Pa-chau, to take charge there during the furlough of the Rev. A. T. Polhill-Turner.

Mrs. Cassels, referring to the recent encouragement, says of two men who were baptised on September 13th, 1891:—

"They live 120 li (forty English miles) from here; but, though so far off, they often come in on Saturday evening, in order to be present at the Sunday services. One is the brother of the Evangelist Shao, who is doing so good a work; the other is his uncle. Both are very bright Christians, and their wives still more so. Mr. Cassels visited them in their homes, and was much pleased with what he saw and heard.

"The people here have been very friendly lately. . . .



In answer to prayer, the LORD has led us to those whose hearts He had prepared; and we have some interested who are regularly visited. Street-preaching, too, has been very encouraging; large crowds listen attentively to the story of the Cross. Most of the new visitors who came to see us have already a fair knowledge of the Gospel, and often sit and listen for long to further teaching from the Word. We do rejoice that the Name of Jesus is becoming known in this city and the country all round about. . . .

"For some time past we have been much stirred up to seek the LORD, specially praying to be filled with the power of the HOLY GHOST for life and service. GOD has graciously answered our prayers, leading us to a deeper consecration and more entire yielding of ourselves to Him, and then coming in Himself and filling us with His presence. And, thank GOD, the blessing has not stopped with us, but has gone on to the natives: they, too, have been revived and quickened—some to a better knowledge of CHRIST, and closer walk with Him; others, long undecided, have been brought into the Kingdom, and are now taking a decided stand.

"About three weeks ago we had a very happy Sunday. Some of us had a very blessed season of communion with the LORD in the early morning. Special prayer was offered for the natives, and blessing was claimed on their behalf. In the morning service Mr. Beauchamp preached from "Speak unto the children of Israel, that they go forward." The word was with power, and went home to many hearts. Towards the end of the sermon he was led to ask any who wanted to go forward to rise and say so, giving their names. After a little hesitation, one rose up, and said he wanted to go forward, then another and another, until quite a number of men and women, with a few of our schoolboys, had stood up, expressing a desire to serve GOD, or to serve Him better.

"The LORD was specially with us in the afternoon classes. It was delightful to hear the women encourage one another to trust in GOD, and 'go forward.' One dear woman had given way to fear of man, and had not stood up with the rest in the morning. When we came out of the after-meeting we found her in tears. In the afternoon, when the meeting was thrown open for short prayers, there was no hesitation; about twenty engaged, and brief earnest prayers went up to GOD from men, women and boys. The poor woman, who had failed in the morning, prayed the LORD to forgive her sin, and bless her still. She told the LORD she did want to go forward, and pleaded for grace and strength to follow JESUS closely, and overcome sin.

"Several schoolboys, who for some time had halted between two opinions, decided for CHRIST, and other Christians were quickened, and made a new start.

"In the evening we heard 'Onward go' resounding from different parts of the house and courts. Quite late we heard the landlady, her daughter-in-law, and grandchildren singing it. Ever since one hears snatches of hymns all day long. Our servants had real blessing and are so happy; and in the evenings when the work is done they sing together."

### 3. Pa-chau.

Rev. and Mrs. A. T. POLHILL-TURNER. Miss BASTONE.

Rev. and Mrs. E. O. WILLIAMS. Miss FOWLE

and TWO LADY ASSOCIATES.

As our readers are aware, Mr. and Mrs. Polhill-Turner are now in England for their furlough. It was their joy before leaving to baptise four converts, as well as to know of interested inquirers. The Church now numbers ten, whereas but four years ago the Name of CHRIST and the love of GOD were unknown.

Here, as in Kwang-yuen and elsewhere, fruits of the early labours of our brother, Mr. Webley Hope Gill, are to be found, as well as results of his later efforts, for he held the fort here for a time during Mr. Polhill-Turner's absence.

Mr. and Mrs. Hayward rendered valued service in this station before they left for Pao-ning, where their names appear.

No small amount of itinerant work has been done from this centre, and Mr. Hayward reported guests from considerable distances—60 miles often—as among their visitors. So in one way or other a knowledge of the Gospel is spreading widely through the district. We have, perhaps, in few places a better opportunity of reaching numbers from country districts than is afforded by our position in this city.

Mr. Hayward wrote of these visitors from a distance:—"They certainly do listen with great attention, and we are constantly hearing that they take home the truth, and speak of it, so that others coming from the same place visit us and definitely ask to be told the Gospel. We have heard this month of more than ten men in one village, 180 *li* from here, being convinced of some, at any rate, of the truths of the Gospel, through hearers in our Guest Hall spreading the message and lending the books they obtained. I think our Guest Hall work gives much cause for encouragement.

"We have an enquirer, a schoolmaster named LI, who has been interested for some time. During this month he has taken a definite step by burning his idols. After this nearly all his scholars stayed away from school; they have returned now. The female part of his household were not at all favourable, but their opposition seems quite giving way. Only to-day his wife has been here for the second time to hear the Gospel, and she brought neighbours with her.

"I have spent twenty-five days this month in Chinese work, three with Dr. Wilson, helping him and learning from him how to make various medicines; and on two days I was too unwell for work. My Chinese work has included:

Chinese Study .. .. .	65 hours.
Preparation for Chinese meetings .. .. .	30 "
Chinese services .. .. .	68 "
Daily Prayers .. .. .	
Bible Classes .. .. .	
School .. .. .	
Guest Hall—(Evangelistic) .. .. .	25 "

As in other stations in this part of SI-CH'UEN, much help has been afforded by workers from other districts. Dr. Wilson, on his visit, threw himself heartily into the work, and his help was greatly valued. So also that of Mr. Beauchamp when here. Miss Culverwell, Miss F. Barclay, and others, also visited Pa-chau during the years 1890, 1891, and availed themselves of the opportunity of sowing the good seed, which will never return void.

### 4. Wan-hien.

REV. A. PHELPS. MRS. PHELPS.

Much evangelistic work has been done in this station, and not without encouragement. But it has never been an easy one to work. A local rebellion was not put down, or rather prevented from rising, without the loss of many lives; not less than fifty were beheaded. In the summer of 1891, owing to the unsettled state of things, Mr. Phelps felt it wise to take his wife to Chung-king somewhat earlier than he would otherwise have done for medical help. Mr. Beauchamp providentially was in Chung-king at the time, and was again able to go and hold the fort in Wan-hien till he was relieved by Mr. Webley Hope Gill. Subsequently Mr. and Mrs. Phelps returned for a time to



Wan-hien, but retired from the work and from the Mission, and returned to England a few months ago. Mr. W.

Hope Gill is, we believe, now in charge of the station, and we trust will be permitted to reap here also in due season.



SCENES ON THE PO-YANG LAKE. — From Sketches by J. T. Reid.

### VIII. HU PEH.

*Population of Province, exceeding 20 millions ; Area, 70,450 square miles.*

MISSIONARY SUPERINTENDENT—REV. F. W. BALLER.

*Stations, 6 ; Missionaries, 8 ; Native Helpers, 5 ; Communicants, 26.*

AS we are reporting the work as in 1890-91, we give the above statistics ; but they do not at all represent our *present* position (1892). One of the stations, Fan-ch'eng, has been transferred to our Scandinavian brethren, and is no longer connected with our Mission. Another, Wu-ch'ang, has been merely a business station latterly ; and since Mr. and Mrs. Brounton left, we use the house for the temporary accommodation of workers passing up or down the Yang-tsi while awaiting steamers or boats. In Sha-shi and Shih-sheo we have only native helpers at present ; we never were more short of men, and these are not posts easily occupied. Workers of experience are needed for them, and we have none free. Thus we have only two stations needing special notice, Han-kow and Lao-ho-k'eo.

#### 1. Han-kow.

Mr. T. EYRES.

Mr. F. G. SAUNDERS.

This station, like Shanghai, is opened for business purposes ; all our workers in the western provinces, in HONAN and in SHEN-SI receiving their correspondence and remittances through this station. Our friends have a little opportunity of doing spiritual work besides among seamen and marines, which we have good reason to know has not been without fruit.

#### 2. Lao-ho-k'eo.

REV. GEO. and MRS. KING,  
MISS BLACK.

MISS JANE BLACK.  
MISS EMILY BLACK.

This station may be considered a double one, as Mr.

King lives four miles away from his street chapel ; his home is a short distance outside the gate of the city, Kwang-hwa Hien, and he has a chapel and dispensary there. Much seed has been sown, and much labour expended. Perhaps as many as from twenty to thirty thousand patients are treated yearly by Mr. King, and large numbers are constantly under the sound of the Gospel. A dozen or more wish baptism, though none have as yet been received. About 100 lives of would-be suicides have been saved. The Misses Black visit as well the villages as their neighbours, and the Evangelist and Bible-women render efficient and reliable service. Mr. King is fully occupied from 6 a.m. to 10 p.m.

The Sunday begins with the usual daily Chinese

prayers. Then, with Mrs. King, our brother goes to the street chapel for morning service, often 200 persons being present. After service Mrs. King teaches the women alone for an hour. Then dinner intervenes. The attendance in the afternoon may be seventy or eighty. After this Mrs. King has a women's class, and Mr. King sees visitors or treats patients as on other days.

Each day in the week is filled with similar though varying duties, and we may well believe that such unintermitting toil will be followed by the harvest in due season.

Since leaving China we have heard of the going to this station of reinforcements with a view to our brother being relieved for furlough ere long. May he have joy in leaving for a season the scene of his earnest labours.

## IX.—GAN HWUY.

*Population of Province, 9 to 15 millions; Area, 48,451 square miles.*

MISSIONARY SUPERINTENDENT—REV. WM. COOPER.

*Stations, 9; Missionaries, 30; Native Helpers, 28; Baptised in 1890-91, 62 converts; Communicants, 263.*

WE are thankful to record some progress in this Province notwithstanding the interruptions to work caused by the excitement and rioting, by the sickness of several workers and the necessary changes this has involved. It will be noticed that three more stations are occupied, and we may add that a fourth has since been opened, for which the preparatory work was done by itinerations within the period under review. Six more missionaries are at work in the province and the number of native helpers is increased, especially the unpaid ones, of whom there are now nine more than there were two years ago. The additions to the Churches by baptism were manifestly lessened by the rioting and excitement; of the sixty-two added during the two years, thirty-nine were baptized the first year and only twenty-three in 1891. We will now notice the stations in order, commencing with the most northerly.

### 1. Cheng-yang-kwan.

Mr. JOHN BROCK. Mr. I. F. DRYSDALE.  
Mr. J. S. DONALD.

There has been much seed sowing at Chen-yang-kwan itself, and Mr. Brock has spent some time in his visits to Ying-chau Fu and Tai-ho Hien, with a view to extending the work there. Recent letters tell of his having succeeded in renting a house in the latter place. Besides occasional street preaching in Cheng-yang-kwan, the street chapel is open daily from 9 a.m. till 4.30 p.m.; and in the evenings a Gospel meeting is held. Mr. Drysdale has visited every shop in the city with the message of life. Mr. Donald, who had been for over a year in charge of the postal department in Shanghai, has also been transferred to this station. In 1891 a very extensive fire occurred in the city, but while thousands of houses were burnt, our premises were mercifully preserved.

Three persons were baptized during the two years, and the number of communicants is eight, of whom seven are men, there being as yet no lady worker in this station.

### 2. Lai-gan.

Mr. and Mrs. DARROCH. Mr. A. DUFFY.

The work at Lai-gan is, in some respects, the most promising in the Province, being largely self-supporting country work. Prayer is asked for the out-station of Fuh-hsing-tshih, where an earnest devoted Christian named Tsü Yung-hwa, who had led many of his relatives to CHRIST, died within the period now under review. Since his death, his eldest son has been drawn back into opium-smoking, from which it is fully believed he had been kept from the time of his conversion in 1886.

Tsü Yung-hwa was a well-to-do farmer, who used to conduct worship in his own house every night, as well as on Sundays. Lately he gave a piece of land, adjoining his house, to the church, and was building a chapel on it. When dying he sent for his family, and after having a hymn sung, and John xiv. read to him, he asked his two sons to pray. After another hymn, he told them all he was going home to JESUS, and that he had but two regrets, viz., one that the chapel was not finished, and the other

that he would be unable to visit some relatives, living at a distance, and preach the Gospel to them—he had intended doing this at the approaching new year. After a few more words of exhortation to various members of the family, he fell asleep in JESUS. The sons carried out the father's wish regarding the completing of the chapel; and in spite of the hindrance mentioned above, the work goes on. Twenty two have been baptized during the past two years in this district, and there are now eighty-eight communicants.

Miss Young has recently gone to Lai-gan as Mrs. Darroch, and it is hoped that her arrival will give a fresh impetus to work among the women. Mr. Duffy has been itinerating in the north-east, as far as Si-chau.

### 3. Luh-gan.

Mr. and Mrs. REID. Rev. GEO. HUNTER, M.A., and  
Miss BUCHAN.

This station, which lies to the north of Gan-k'ing, on the road to Cheng-yang-kwan, is the residence of many retired mandarins and gentry. It was opened by Mr. John Reid, who with his wife now reside there. Mr. and Mrs. Hunter went there hoping to open up a district further northward, and will (D.V.) in future work in the station already referred to as opened this year, viz., Tai-ho Hien. Miss Buchan more recently went to join the workers; and *this year* has a companion in Miss Barker.

Much faithful work has been done in the city and neighbourhood by Mr. Reid, and his native helper. More suitable premises have recently been secured; and we trust that soon the work, which is still in its critical stage, may become fruitful.

### 4. Gan-k'ing.

Rev. and Mrs. W. COOPER. Mr. ED. HUNT.

(Training Home.)

Rev. and Mrs. F. W. BAILER. Mr. H. N. LACHLAN, M.A.  
Mr. MARSHALL BROOMHALL, B.A.

The work in this city is mainly the training of young missionaries for service elsewhere. Evangelistic and

pastoral work are, however, carried on as far as the strength and number of the workers permit. Mr. Cooper's duties as Superintendent often call him from home; but Mr. Hunt is generally there. Mrs. Baller and Mrs. Cooper do what they can among the women.

The training-home is situated in a high and healthy position, and so near to the north gate of the city, that in less than ten minutes' walk, one can enjoy the fresh country air from the mountains, some five miles to the north and west.

During nine months of the twelve the home is generally free from sickness; but the heat of July and August, especially when the summer is a not mild one, is apt to try the new-comer, and sometimes leads to an attack of malaria or dysentery. During the summer of 1890 there was much sickness, three cases terminating fatally; and it was a very trying time to Mr. and Mrs. Baller. The summer of 1891 was comparatively free from sickness, the LORD having graciously heard prayer that it might be so; three only were taken ill, but they are now well and strong again.

The students are tried by many things, which in the main result in marked spiritual growth—the climate, the sedentary life, the mental application, separation from friends, on whom they may have leaned, etc.—all these things, so trying to the students, ought to stimulate our prayers on their account; that during these months, while they are unable to speak with their lips to the dying souls around them, their lives may speak with no uncertain sound.

The new edition of the Mandarin primer came out last spring, and it has been found to be a substantial improvement on the old. Mr. Baller has also other needful educational works in hand. In addition to Mr. Lachlan, he has now the assistance of Mr. Marshall Broomhall in the teaching work of the home.

At Gan-king twenty-four baptisms took place during the two years. Of these, ten represent the work in the city itself.

A shop near the west gate was rented last February for preaching purposes, where evening preaching has been carried on by volunteers from among the natives, supported by the presence and prayers of members of the training-home. During the time of the disturbances, however, this preaching shop and the chapel at the north gate were occupied by soldiers, whom the mandarins insisted on sending, for our protection.

Mr. Hunt, who usually devotes part of each afternoon to street preaching, with a gospel-scroll, utilized the time of the rioting in visiting the farms and homesteads in the country. He also paid some encouraging visits to T'ai-lu and Ts'ien-shan, two capitals of adjacent counties.

The country work at Nan-ts'uen, south of the river, is very encouraging. Two were baptized in 1890, and six in 1891; three of the six are the wives of Christians, and were won by the godly lives of their husbands; the other three are the first members in fresh families. The Christians now number ten, and meet Sunday by Sunday at one another's houses in four villages, spending the whole day together in worship. When the six were baptized, three others came up with them to Gan-king, and spent ten days in receiving further instruction. It was very cheering to observe the growth in grace of the older members, the thirst for further light on the part of all, to see their happy faces, and to hear their earnest prayers for the salvation of home friends.

Prayer is asked for Wu-hu, a very important centre, where sin seems to be rapidly increasing; and, in our mission at least, there is very little fruit.

### 5. *Ch'i-chau.*

MISS ROBERTSON. MISS UNDERWOOD.

At Ch'i-chau our sisters are working hard, meeting with some encouragement from a few steady enquirers. They have access to most of the homes in the city, and large numbers of women come daily to see them. A good deal of seed-sowing has been done by an earnest native evangelist in the surrounding villages, but the mass of the people seems steeped in idolatry and indifference. The famous Buddhist shrine of "The nine glory hills," to which tens of thousands of poor blinded devotees come yearly from many parts of China, is in this district.

### 6. *Ta-tung.*

MISS GATES. MISS McQUILLAN.

This station was formerly an out-station, and from want of more workers was but little worked for some years. Our sisters went to reside there in 1893. Ta-tung is a town on an island in the Yang-tsi, and is a distributing centre of the salt trade. Many HU-NAN men are to be met with in this town, but the population is not a very settled one. Some who have been blessed here in former days have now gone to reside elsewhere.

### 7. *Ning-khow.*

MR. and MRS. GEORGE MILLER.

During the last two years twelve persons have been baptized in this district; and there are fifty communicants in fellowship, of whom eighteen are women. The work is vigorously and wisely prosecuted; it is no small boon to young workers to spend some time here and learn the methods in use.

The most interesting feature to report lately is the opening of a self-supporting out-station at Hu-ts'uen, where a chapel has recently been built by the few native Christians, assisted by a little outside help. Mr. and Mrs. Miller have been in much better health this year. Much to everyone's regret Mr. Macgregor had to leave on account of ill-health. In October, 1890, a conference of native Christians took place, at which about seventy were present. The people in this district largely consist of immigrants from other provinces, and are very friendly, so that there are wide openings for extension work.

### 8. *Kwang-teh-chau.*

MISS BYRON. MISS OLDING.

This station in the south-east of the province was quite recently occupied by our sisters, though a house had been rented for some time. The work is quite in its initial stage. Miss Byron having need of change on account of health, Miss Olding has been joined *this year* by Miss T. Miller, one of the workers from America. Her skill as a trained nurse will doubtless be very helpful in making friends among the people.

### 9. *Hwuy-chau.*

MR. T. D. BEGG. MISS M. H. SCOTT.  
MRS. BEGG. MISS T. J. SCOTT.

The work at Hwuy-chau has been passing through a stormy and trying period, but Mr. Begg reports that present prospects are much brighter. He is cheered by a few enquirers, but on the other hand disappointments have occurred in the case of some of the converts. One, when subjected to church discipline, turned into a bitter opponent; another has gone back to opium-smoking. There have been no baptisms recently. The work was reinforced by the arrival of Mrs. Begg, and later on by that of the Misses Scott. The latter, having made some progress in the difficult dialect, had their home in the premises formerly



occupied by Misses Robertson and Jones. During the present year, however, both had to leave from failure of health, one for Canada, the other for Chefoo.

Prayer is asked that, at each station, natives and foreigners alike may be filled with all the fulness of God, and may be preserved in physical health and in safety.

## In Memoriam.

FREDERICK GEO. SAUNDERS.

OUR hearts have rejoiced that while our number of workers exceeds 500, the first half of this year passed away with a record of only two called home; but recent letters have brought the sorrowful tidings of the removal of two dear workers within two days of each other. Much loved and valued, our dear brother, Mr. Fred. Saunders, sent out by our Council for North America, had rendered very valuable service to all our workers in Western China by assisting in the business department at Hankow. Many are the prayers ascending that the bereaved ones at home may be comforted under their loss, and that God Himself may fill the place vacated by our dear brother. The LORD had need of him; and one whom we loved and would fain have retained has gone to be with Him who loved him better.

Our brother, Mr. Herbert Mason, writes from Hankow:

"You have doubtless heard that it has pleased the LORD to take our dear brother, F. G. Saunders, to be with Him in glory. He entered the KING's presence in the early hours of Thursday morning, July 20th.

"I arrived in Hankow on July 7th, and at that time our dear Bro. Saunders was very well, with the exception of a little weakness through the great heat. Dr. Mackay, of the L.M.S., who gave him some tonic, anticipated nothing serious. I suggested that he should take a trip to Gan-king for a few days' rest and change, to which he agreed, leaving us on the 12th. On arrival at Gan-king he was much weaker, and had fever. Doubtless you have had further particulars from Gan-king. He was very much

respected by the other missionaries in Hankow. I know how this news will cause you fresh trial and sorrow. From hundreds of hearts in China we are asking the LORD to sustain and bless you, and to comfort his bereaved relatives."

Mr. Stevenson informs us that on reaching Gan-king he was nursed by Mr. Ed. Hunt and others under the motherly care of Mrs. Baller, and that Dr. Williams was sent for. For some days the disease appeared to be progressing favourably, and he took nourishment well; then his strength began to rapidly fail, and he succumbed to typho-malarial fever. "Absent from the body, . . . present with the LORD."

MISS JANE DARRINGTON.

THE mail arriving September 12th brings us the sad tidings of the home-call of this beloved worker, who died at Yang-chau of heat apoplexy on July 30th. She had been spending a month at Chin-kiang, under the care of Dr. Cox, as she and her companion, Miss Hornsby, were a little run down; and, with his permission, returned with two other sisters on Saturday the 30th in a large, airy, well-covered boat; Dr. Cox seeing them off at an early hour. Unfortunately, the day proved the hottest they had had; and though they were screened from exposure to the sun, and kept their heads cooled by wet towels, Miss Darrington felt the heat much, and complained of headache. About noon they reached home, and Miss Murray at once advised her to lie down in a large, cool room, and try to sleep, as she seemed exhausted and feverish. Miss Marchbank, from whom she took charge of her, and later Miss Stedman, the senior nurse, was sent for, as the temperature rose in spite of cold sponging and affusion. All was done that could be done, but our sister peacefully passed away about seven p.m. The account which follows has been prepared by a former fellow-worker in the Mildmay Y.W.C.A., of which Miss Darrington was the representative.

*"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."*

ONLY a few glad months, and the young soldier who had so lately buckled on her armour for the fight of faith in China, was promoted to the Palace of the King!

Dear Jennie Darrington knew what it was to "walk with GOD," and her sudden "home-call" which has brought grief to many hearts, must have been to her only a glorious translation.

It seems but yesterday that we bade "good bye" to the four dear missionary sisters who set sail for China on December 24th. Many of our readers will remember the

"thick darkness" that enshrouded London on that day! but "joy exceeding full of glory" lifted that little band "above it all." They saw JESUS—that was enough!

It was at Keswick (1890) that our sister received her "call" to the mission field. In response to Dr. Grattan Guinness's solemn words, "The heathen have been redeemed, and don't know it," Jennie Darrington rose with many others to testify her willingness to go "anywhere with JESUS." The way did not open until late in the following year, but the LORD's moulding Hand was upon her; and when, after much waiting upon GOD, she was finally accepted by the C.I.M. Councils, and chosen by the



Mildmay Branch of the Y.W.C.A. as their representative, her joy in Him was great.

Such happy days of preparation followed, loving hands providing and making her outfit, while her own life became more and more firmly rooted in God. Many will recall her loving, fearless words of testimony.

On her arrival at Shanghai she wrote home to the members of the Mildmay Y.W.C.A.: "Oh, my dear sisters, do not fear to trust JESUS fully. Ask and receive. God is always with us; this is my experience in all our journey. Oh, I feel full of praise to our God! He has so blessed us on our way. . . . Don't talk of what we give up for the LORD, but talk of all we get for the going forward at His command."

And again: "Oh, pray that it may please God to send the flood-tide all over China! 'Then will I make their waters deep, and cause their rivers to run like oil, saith the LORD God.'"

In the spring of this year the Training Home at Yangchau was visited by a special outpouring of the Divine blessing, and dear Jennie sought and received the Baptism of the HOLY GHOST. From that time PRAISE was the keynote of her life.

In her last letter to Miss Soltan, dated Chinkiang, July 19th, Miss Darrington writes: "Miss Hornsby and I came down here a fortnight ago. We were both 'run down,' and Miss Murray thought a change would do us good. Oh, our God is good. We are staying at a lovely house belonging to one of the American missionaries who is in Japan.

"This is a lovely place, and the air is like life to me.

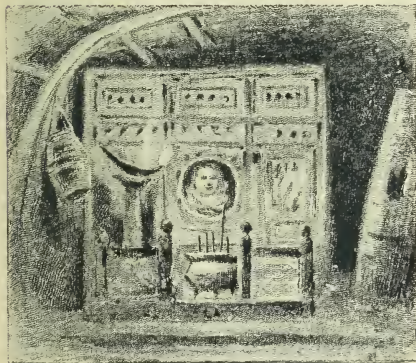
Praise God! His goodness and mercy are so great towards me. I thought you said we had hardships in China; I myself have had nothing but 'the finest of the wheat' and the 'fat things' since I came here. . . . We praise God for so little sickness amongst us, but no doubt it is again a part of our FATHER'S loving care in sending us a cool summer. . . . I realise every day the keeping power of God, and all is in answer to the prayers of all the dear ones in the homeland. Day by day God reveals Himself to us more and more. . . . It is perfect peace and rest. . . . Tell all the dear sisters that the Chinese have loving and warm hearts, and never to forget that each soul is redeemed with the price of blood."

When the time came for Miss Hornsby and Miss Darrington to return to the Training Home there appeared nothing to hinder the journey. Our dear sister had been ailing a little, but was quite her bright, happy self when they set forth for Yangchau. The same day at noon they were welcomed home by Miss Murray. Dear Jennie was very much exhausted. The heat was great and her temperature was high. She said she only needed sleep, but in a few brief hours she quietly fell asleep in Jesus. Those who tenderly watched the strong young life ebbing away (in spite of all that care and skill could do) could scarcely realise that their beloved sister was "absent from the body" and "present with the LORD."

We cannot understand why such a worker should so early be taken, but we believe the precious seed will by dying yield a richer harvest, and that her mantle will fall on other consecrated spirits who will press in to fill the gap. E. M. G.

## A Visit to the Stations on the Kwang-sin River.

SUPPLEMENTARY NOTES BY J. T. REID.



OUR BOATMAN'S SHRINE.

IT was my privilege to accompany Mr. Archibald Orr-Ewing on his visit to the stations on the Kwang-sin River. My commission was to sketch, and the short time we spent at each station I used diligently in pencilling the subjects of most interest.

In addition to the sketches, Mr. Taylor has thought that

it might be helpful if I were to add some notes to the account which Mr. Orr-Ewing has prepared. I have read his MSS., and find that he has gone over the ground from the time of our leaving Nan-k'ang Fu to the closing Sunday evening service at Yuh-shan, and that the main subjects of interest have been duly noted. So my jottings will take the form of lines left out, and the reader will please pardon my fragmentary notes.

Mr. Orr-Ewing has described our start from Nan-k'ang and our arrival at Gan-ren. We started on Thursday, 10th December. Saturday evening found us 230 *li* (eighty miles) up the lake. We had passed on our left Tu-ch'ang Hien. Our Mission has twice made an effort to open this city by native agents, but they had to retire. Still, we keep praying and believing.

Lao-wang, of the Gan-ren church, at once recognised me as an old friend. He is a worthy man, like one of our old country elders. The smaller Gan-ren houses are, as a rule, built the lower half of red sandstone, the upper of wooden framework, with lath and plaster or bamboo matting. (See illustration, page 120 of last number.)

Another friend I found in young Wang from Kwei-k'i. He had come to take his old mother home on his barrow. Mr. Yao, the evangelist, and family we had also known at Ta-ku-t'ang. All the stations are interdependent: the family tie binds alike the foreign and the native workers. Thank the LORD for this oneness in CHRIST JESUS!

The troubles through which our sisters had passed had not been in vain. They led them to lean hard upon the LORD, and to find His grace sufficient. They learned to live much in the secret of His presence, in Whose presence is fulness of joy.

We changed boats here, and bade good-bye to Wu Lao-pan and his brother; they had treated us well, and not a few times had they heard the message of life through JESUS CHRIST from Mr. Orr-Ewing. The brother could read the Gospel and the tracts we gave him. Both were scrupulous in worshipping at the little idol-shrine which they had in the boat. This idol had been worshipped in the family for five generations, and it was difficult to persuade the Lao-pan to allow me to sketch it. I am hopeful that one reason why he yielded me that privilege was that he is beginning to lose faith in it.

Our new boat was secured to us by the mission-house cook, who once was himself an opium-smoking boatman, but now a hearty



TI-SAN.

Christian servant. The boat he hired for us was long and narrow; the greater part of its length had an arched bamboo-leaf matting to shelter passengers or protect cargo. At the stern we had a two-leaved wooden door. The bow end was open day and night alike; and our captain, who was a widower, and his two sons, all slept in the same compartment with ourselves, separated only by a small curtain. The elder lad was assistant boatman, while the little fellow, Ti-san, though a sickly little chap, had a cheery smile for everybody, and took great interest in noticing us and inspecting our belongings. I had a little while with him at times, singing to him and explaining the hymn, "JESUS loves me, this I know."

## Drought and Famine in Shan-si.

WE grieve to hear of the continuance of drought in SHAN-SI, and that the prospects are becoming very serious. The following extracts will, we feel sure, lead to much prayer for our dear missionaries and for the native Christians, as well as for the suffering heathen around them.

By a later mail we have received intelligence from South SHAN-SI up to July 5th. No rain had fallen, and the prospects were unimproved. Some gifts already sent in have been telegraphed to China.

### LETTER FROM PASTOR HSI TO MR. STANLEY SMITH.

BY the HOLY SPIRIT'S influence I write this letter to Pastor Smith, whom formerly I have longed for and loved, and who, I hope, will soon come again; beseeching the LORD that the letter I write may be of the HEAVENLY FATHER'S will.

From the time that you, Pastor Smith, left for Lu-ngan till the time of your departure for your own country—some three or four years—the LORD has tried me in the fire, and caused me, whether I preach doctrine, open opium refuges, do work, rule my family, whatever matter it be—be it great or small—not to dare in the very least to follow man's ideas or my own, but wholly to follow the LORD's will. Thus only can one in one's conduct bring forth good fruit and be without fail.

But the will of the HEAVENLY FATHER is mysterious and recondite; and it is not easy to fathom its depth. Sometimes, after prayer, the HOLY SPIRIT reveals the LORD'S will and makes it plain; at other times there is like to the devil's obstruction, and the HOLY SPIRIT, as it were, does not come.

At this present time it seems very difficult to understand the HEAVENLY FATHER'S will. I can only most earnestly beseech, and everywhere pray and think whether I shall fast and pray, or examine myself and confess sin, or search the Scriptures, or weep and lament, and so, receiving the HEAVENLY FATHER'S pity from out of the darkness, suddenly HE shall manifest forth the true Light and lead me on.

Now I all the more know that men are better than me, and that I, in the presence of the LORD, am stupid, insignificant—yea, nothing at all! I beseech you, pastor, to pray for me.

From last year throughout SHAN-SI province there was no rain in the autumn, and so there was a poor in-gathering of the autumn crops. The eighth month was dry, and thus the wheat was sown in unfavourable circumstances. As soon as winter came, there was no good snow; after the new year there was no spring rain; and at present

the ground is bare, for a thousand *li* the wheat-shoots are dried up, and on the wastes there is no grass; a famine is upon us.

In my home I have a flock of sheep; they come in and go out and find no pasture; the old sheep are famished, and the lambs have short supply of milk; the dying are already dead, and the living, I fear, can hardly be preserved.

I say this not because I am anxious for my own household; I want my beloved Pastor Smith to know that at present the LORD'S Church in SHAN-SI—the LORD'S flock—have met this famine, and truly are hungry and pitiable; they, too, "go in and out and find no pasture."

Please, pastor, pray for the Church which you love, and pray for your brethren and sisters who are in distress; and also inform those pastors, pastors' wives, lady evangelists, elders, and deacons who, with fellow-hearts, serve the LORD and warmly love men that they may together pray the LORD on behalf of the Church in SHAN-SI. The LORD certainly will be gracious and shepherd His flock.

Trusting in the LORD, I have established three new opium refuges in Chiao-ch'eng, Huai-ch'ing Fu, and Wen-hsi Hien without any pecuniary aid from the China Inland Mission, but having, of course, consulted with the pastors of the C.I.M. Please, pastor, on behalf of these refuges, pray the LORD.

Accept greetings from my wife and myself.

### FROM MISS HOSKYN

(Of Ping-yang Fu) to a friend.\*

JUNE 21st, 1892.—I am sending a line to let you know things are getting very serious here, on account of there being no rain; and if you can get anyone to send us money to keep the Christians from starving, will you speak to Mr. Broomhall, or let those who raise money do so, and see if it can be telegraphed out here, that we may know what we can do?

\* This extract, together with a cheque for £15 for relief of the sufferers, was forwarded to us to read at our weekly prayer-meeting.

Outsiders will be dying by hundreds, but if we could only keep the Christians going, or some of them! If rain does not come in a few days, nearly *every one* in this district will die of hunger next winter. I don't know how we can stay and see it, and yet we cannot leave our poor Christians.

Even if rain does fall, many hundreds will die. Do stir up people if you can. I know it is a poor chance after the recent riots. It will be terrible to eat food when our man has to fight for it on the road home, or at least carry a big stick to keep the people off his basket; and yet that is what seems to be before us ere long. We shall be able to buy at a price that puts food out of the question for these people, who at the best of times have no money, only live on what they get from their bit of land. If they had money, the food imported would not be enough for every one. Do try and stir people up. It is getting dreadful.

If anything is done, it should be done without delay. We know we cannot help outsiders, even if help comes. It will take a great deal of money to help *some* of the Christians; and it will be so hard to help some and let others die. I am only just beginning to realize what a famine means.

## FROM DR. EDWARDS

(Of Tai-yuen Fio.)

JUNE 26th, 1892.—To-day we received three men and two women as inquirers. If, after a year's probation, they are found satisfactory, they will be received as members.

Rain is still a rarity. . . . Already some of the farmers have sown their fields for the third time this year. Only where the fields can be irrigated from a river are there anything like crops. In the East Hills, where we have our village house, there are practically none this year, and the people must suffer very much during the coming winter. Others of these northern provinces are suffering in the same way, and a repetition of the famine of fourteen or fifteen years ago is much feared.

The dearth is connected in the minds of many with the presence of the telegraph, and in several places the poles have been cut down. Around P'ing-yang, in the south of this province, there is already much distress; and a missionary there tells me that, unless rain comes, nine-tenths of the people must perish. I think he takes rather an exaggerated view of the case; but still, there doubtless will be much distress.

## A Week of Blessing.

EXTRACT FROM A LETTER FROM REV. GEORGE HUNTER, M.A.

SHANGHAI, April 18th.—We expected to have left Shanghai last week, but we were hindered. And glad we are that we were so, for it was a week of blessing, in pressed-down and running-over measure.

I hardly know where to begin, for many things have been leading up to this outstanding week. God had evidently been preparing for it for long, controlling, for instance, journeys from some of the remotest provinces, so as to bring friends from thence just at the time, and also prompting here that series of meetings of which I have spoken in more than one of my letters.

This series of meetings had ended, and many who had got most blessing at them had gone from Shanghai. But the enlargement in prayer and spirit of expectancy in those who were left seemed to give promise of further times of refreshing. During the week before last, the house had filled up again, this time with an unusually large number of older and more experienced members of the Mission. "Council meetings," too, were in progress, the largest ever convened, twelve members being present, including Mr. Taylor and Mr. Stevenson. Twelve provinces, too, were represented in the house, a thing Mr. Taylor thought had never happened before at one time.

You can see how many converging circumstances must have been overruled to get so many together at this special time. Look, too, what a scattering of blessing it means when so many circles of influence have thus been touched. As several friends, too, were down to go home, it will indeed be strange if the benefit does not go far beyond China altogether. Truly, the hand of God is very manifest in it all.

Two things led to the special meetings I am speaking of. One was the desire of the friends newly arrived to share in the refreshing recently received. Arrangements were being made for some evening meetings similar to those lately held. The other reason was that at the council meetings important and critical matters had come

up, which, to Mr. Taylor especially, seemed to call for definite waiting upon God. The meetings I am going to tell you about were quickly decided upon.

After dinner last Monday some one read a letter from Gan-king, telling of a day of prayer held there with marked results of blessing. At the end Mr. Taylor remarked that it might not be a bad thing for us all thus to stop everything, and wait upon God, till fulness of blessing came. He almost thought we should do so at once. "But the time," some one said, "could a day be spared?" "Well," said Mr. Taylor, "if we get so much blessing by doing so, that we shall do more fruitful work in a week with it than in a twelvemonth without, would not that be fifty-one weeks gained for the one day lost!" and so without much more said, it was agreed to set apart the next day—Tuesday—for waiting upon God in public and in private, and to set aside everything else for the purpose.

Tuesday came—a bright, fresh day—a token almost of coming light and gladness. Most folks spent the earlier hours quietly in their own rooms. At eleven, we met in the drawing-room. After opening, Mr. Taylor began very happily by reading two letters. One was from a station where several sisters are studying, telling how, some time before, two of them, unknown to each other, had on the same afternoon gone to their rooms, and had definitely asked God for the filling of the HOLY GHOST, and had been answered then and there, and saying further that this happened just at the time of our special meetings in Shanghai for prayer for this very blessing, though they did not hear of them for three weeks after.

The other letter was from Ganking. Dr. Howard Taylor had paid a passing visit to the Home there, when opportunity was taken of his detention for a day to have a special time of waiting upon God. The letter told the happy issue. At the evening meeting, every man in the Home testified that he had that day claimed from God, and *received*, the promised fulness of the SPIRIT. You



can fancy how such news encouraged us to expect great things from God at our meetings too.

Mr. Taylor then read and talked about Joshua v. and vi. "Art Thou for us, or for our adversaries?" Nay, nay! not for, and not against! What then? "Nay; but as *Captain* of the host of the LORD am I now come." Not to help but to *command*; and that, now as then, was the LORD's claim. At Jericho we could see what wonderful things might follow obedience to the letter to His commands. Mr. Sloan also spoke, chiefly on John xiv. 21, a very helpful word. The strength of the meeting, however, was given to prayer, many uniting in asking God for a satisfying, abiding, overflowing blessing.

In the afternoon there was again a great deal of prayer, of the urgent, expectant kind. One of the oldest of the Shanghai missionaries, who had chanced to call, gave a very helpful word of testimony, and one of ourselves took up 2 Chron. xxix. as a Bible reading, remarking upon the last verse especially, as coming home to our case: "God had prepared the people: for the thing was done suddenly."

It was at the evening meeting that we had the overflow of blessing for which we had been asking. The arrangement had been made to have the communion together at this meeting. Before going on to that Mr. Taylor spoke a little upon the importance and indeed necessity of being "filled with the HOLY GHOST," if we were to work to any purpose for God. He also emphasized, if I remember rightly, the truth which has been

#### SUCH A HELP TO MANY

during the few weeks past, that just as we got CHRIST by taking Him, by faith apart from feelings, and with trustful surrender of self and all the issues to God—we should receive "the fullness of the SPIRIT" in exactly the same way, that is by simply taking God at His word and receiving the SPIRIT by faith apart from feelings, as we trustfully surrendered ourselves to God. A very familiar truth, and the key to wonderful blessing. He then suggested that we might have a few minutes for fellowship and testimony before the sacrament was dispensed.

As we went on with this, hearts and lips seemed unloosed, and the way in which one and another spoke of God's dealings showed that His presence was very near and real. I think Mr. Orr Ewing led off, telling how on a recent journey, he had come to quite a new dealing with the LORD and had got to a new position of blessing. Another told how for five months he had been refusing to come to Shanghai, till God seemed to leave him no choice, and how, now that he was here, God's dealings had come to a head that very afternoon, shutting him up to receive by faith the promised SPIRIT. He had done so, and *had received*, and was glad exceedingly!

A third, in a word, said, he, too, had received that day the same fullness of blessing. One of the older men told how, on the other hand, the past few weeks had been weeks of special temptation to him, terrible temptation, in the midst of which, however, God showed His glorious presence, defeating the enemy. A parent then said that, thinking lately of the promise "unto you and unto your children," he had been led to claim specially the fulfilment of the latter words, and that very afternoon God had made his heart glad by showing a definite token of His working in the heart of his little fellow. The children were sharing in the blessing as well as the older folks.

Then the meeting took another turn, and one after another of the ladies spoke, telling of gracious experience

and fullness of blessing received. It seemed, too, as if it were the most timid and shrinking even of them that spoke, and as if there had come an inward presence of God, so real and blessed that it broke through all reserve and shyness, and *would* out. Was it not the overflow of blessing we had been asking for? and do you not think we were glad, with the LORD so manifestly in the midst?

It was quite ten o'clock before we were aware of it. Mr. Taylor had simply to stop this line of fellowship, and go on with the Communion Service, and at the LORD's table we had a brief but hallowed time. Truly, as the day closed, we were like men that dreamed—"our mouth filled with laughter, and our tongue with singing."

The next morning we met with shining faces and happy hearts, for the blessing had not gone with the meeting.

That evening again we had a meeting, and the remarkable thing was that, even after so much blessing, we could not but believe that more was coming. One brother even pointed to the "within three days" of Josh. i. 11, as having been laid on his heart in that connection. And it *came true*.

On Thursday night—for we just went on night after night waiting upon God—Mr. Sloan unfolded a little the promise guaranteed by the "Verily, verily"—"the works that I do shall he do also; and greater works than these shall he do." As this was made to "him that believeth," we then and there, several of us publicly, claimed by faith the fulfilment of the promise. We *know*, several of us, that God accepted the faith, and is giving, in His own way, the fulfilment. We shall see it in ways we never thought of, we believe. On Friday night we were led

#### A STEP FURTHER STILL.

Just as so many of us have individually surrendered ourselves wholly to God, and claimed the promise of His SPIRIT, with blessed result, so we seemed led of God in this meeting to deal definitely with Him as a *Mission* and for the *Mission*. It was then one felt the significance of the *representative* gathering God had brought together. For we were enabled to put all into His hands: all our Mission and all its details of work in China and at home; all its stations, and every department of work, as well as every worker, and then to claim the indwelling of the SPIRIT in fullness for the Mission thus surrendered.

Is not the promise, "the HOLY SPIRIT to them that ask . . ."? And does that mean, Ask for yourselves only? Do we not give most gladly to our children when they ask for others rather than themselves, especially if they ask what we are anxious ourselves to give? How much more our Heavenly FATHER? So that, as it was a very real transaction of faith in not a few hearts, one cannot but believe that the whole Mission is on a new platform of blessing, and that God is going to work in us and through us as He has not been able to do yet.

Some of us asked God to give a token of acceptance and grace by a day of special power on the Sabbath following. And He did so. In the church-services, in Bible-reading and evangelistic meetings amongst the natives, and not only in our own Mission, we felt or heard, wonderingly, that God's presence had been unmistakably manifested, and that in measure much beyond the ordinary experience. Is it not indeed a token for good? How our hearts rejoice, praising for all that is past, and trusting for very much yet to come!

Will you not also "receive the promise of the SPIRIT through faith," and share in the coming blessing?

**CHEFOO SCHOOLS.**—As the proposed plans for the Boys' School are not ready, we hope to give them in

our next number. We are thankful to say that, in answer to prayer, one of the needed teachers has been provided.



# CHINA'S MILLIONS.

## Report for the Years 1890 and 1891.

(Continued from p. 136.)

### X.—KIANG-SU.

*Population of Province, exceeding 20 millions; Area, 44,500 square miles.*

ASSISTANT SUPERINTENDENT—REV. GEORGE ANDREW.

*Stations, 6; Missionaries, 57; Native Helpers, 8; Baptised in 1890-91, 14 Converts; Communicants, 91.*

OUR work in this Province is more administrative than missionary, the work in Shanghai and Chin-kiang being wholly so; and that in Yang-chau being mainly the instruction of newly-arrived lady-workers in the language and mode of work. The number of missionaries mentioned above (fifty-seven) does not include about thirty lady-students, but does include the staff in Shanghai and Chin-kiang, several missionaries absent from the field on furlough, several also who were sick, together with those who were nursing them, and a few convalescents, etc. Thirteen only of the missionaries were *wholly* engaged in Chinese work in December, 1891, and one of the stations, Gan-tung, was only newly opened towards the close of the year; and while only fourteen *natives* were baptized during the period under review, the work of those engaged in Shanghai and Chin-kiang has been much blessed among foreign residents, and especially seamen and marines. Within the last twelve months at least seventy or eighty have professed to accept CHRIST, who, not being Chinese, find no place in our statistical returns.

#### 1. Shanghai.

Rev. and Mrs. J. HUDSON TAYLOR.  
Rev. J. W. STEVENSON.

#### Shorthand Helper.

Mr. MACOUN.

#### Financial Department.

Mr. and Mrs. J. F. BROUTON. Mr. GOODALL.

#### Business and Postal Department.

Mr. and Mrs. E. J. COOPER. Mr. JAS. F. DUFF.

#### Missionary Home.

Miss WILLIAMSON. Miss L. J. KAY.  
With 17 Visitors, etc.

blessing in the many and varied duties devolving upon them.

We are thankful to say that not only has many a wearied worker from the interior been physically refreshed by a short sojourn in Shanghai, but many have also returned to their work mentally and spiritually renewed.

Our readers will remember the interesting paper on "The Outward Business of the House of the LORD," by the Rev. George Hunter, in our June number; as also an article, "Blessing in Shanghai," in the September number, and that headed "A Week of Blessing," in the October number. So good an idea of the work in Shanghai has been given in these papers that it is unnecessary to repeat.

#### 2. Chin-kiang.

Rev. T. and Mrs. HUTTON. Miss C. L. WILLIAMS.  
Rev. G. and Mrs. ANDREW. Miss R. GARDINER.

Much that we have said of Shanghai holds good of this station also. Mr. Hutton's ministry was blessed, but the converts were Europeans, and so are not tabulated.

VERY happy is the service in which our brethren and sisters are engaged in Shanghai, but it is very toilsome; and they need our prayers, that physical health may be vouchsafed to them; and that they may have guidance and

NOVEMBER, 1892.

Our blind evangelist in the native city has pursued his work faithfully; and Mr. Hutton joined him as frequently as other duties permitted.

Chin-kiang is quite a sanitarium station, as well as a business centre; and not a few of us have enjoyed Mrs. Hutton's kindly welcome and hospitality. During the present year Mr. and Mrs. Hutton have returned to England for a well-earned furlough.

We give two brief extracts from Mr. Hutton's correspondence:—

"Chin-kiang, August 12th, 1891.—I went to Yang-chau on Saturday last, and returned to Chin-kiang on Monday. I very much enjoyed this visit, and felt the Divine Presence in the ministry of the Word, both to our sisters and to the Chinese. Yang-chau is a very happy, holy home.

"The Lord has given us much blessing of late, too, in Chin-kiang, among the European sailors. There were no professing Christians among the men of H.M.S. *Peacock* when it came here, but they have now on board a little body of six believers, confessing CHRIST and loving His Word. The last Sunday this ship was here I had the privilege of preaching at the morning service to the ship's company, four officers being present.

"Backsliders, too, have been restored on other boats, and many persons have been impressed. I am sure this work is of God. So much light and liberty, so much continued interest and boldness, have been shown in connection with God's own Truth."

"October 16th, 1891.—I think you knew about the blessing on board H.M.S. *Peacock*, while she was here. Since she has been at Wu-hu another soul has been saved, making the little company of believers up to seven. Four or five have been brought in on board the *Redpole* now here. Our hearts are glad as we see such decided blessing being given on these boats. 'The God that answereth by fire, let Him be God,' He still answers by fire as He did of old, and still consumes sacrifices that are by nature bad material to burn."

### 3. Yang-chau.

Rev. J. MCCARTHY (*absent*). Mrs. MCCARTHY.

#### *Training Home.*

Miss M. MURRAY. Miss M. FAIRBANK.  
Miss FERRIMAN. Miss B. PORTER.

#### *Chinese Work.*

Miss C. K. MURRAY. Miss C. P. CLARK.  
Miss BRADFIELD.

Towards the end of last year, Mr. McCarthy having gone to succour the work in America, Mr. Andrew took the oversight of the native church in Yang-chau, and of the work up the Grand Canal.

The city of Yang-chau is said to contain about 300,000 inhabitants, and our work in it is carried on in four different centres: (1) the chapel adjoining the Training Home. (2) The native girls' boarding school near the East Gate, under the care of Miss C. Murray. (3) A house and chapel near the West Gate, under the charge of Miss C. P. Clark. And (4) a house near the South Gate, which is used for work among women.

The following touching account of one

#### CALLED AT THE ELEVENTH HOUR

is from the pen of Miss Ferriman, and tells of the fruits of work at the last mentioned centre.

"About a year ago, one, Mrs. Ting, an old lady of eighty-one

years, came to our little preaching hall near the South Gate, to see the foreigners and hear what they preached. The Buddhist rosary twisted round her wrist told the tale of a soul groping in the dark, and its well worn appearance shewed that she was by no means careless about her future state. Being deaf, she pressed close up to the speaker and listened attentively to the end without making much comment.

"About two days later she was there again, but this time without the string of beads which had been her companion for many years. On being asked how it was, she answered to the effect that being told they were of no use, she had of course laid them aside, and was using what she could remember of the prayer she had been taught to the true God in heaven.

#### TOO LATE FOR ME.

"Presently the dear old lady sighed and said: 'It's all very good and beautiful, but it's too late for me! I am old and can't expect to live long, I could never accumulate sufficient merit; had you come a few years earlier to tell me, this happiness might have been mine, but it's late now, too late!' It was a little while before she could take in that God's salvation is *present and free*.

"She continued to attend regularly, drinking in the Truth, her poor wrinkled face lighting up as it was unfolded to her mind prepared by the HOLY SPIRIT to receive it. The fact that JESUS had returned to heaven to prepare a place for her and was soon coming to take her to it, was very precious indeed to her, and seemed always to be in her thoughts.

"The failing memory could not retain very much at a time, but certain things seemed to rivet themselves upon her mind, One day the text, 'I will never leave thee, nor forsake thee,' was repeated over to her a few times, and when asked if she remembered it she answered in her own simple style, 'He'll never leave me, and He won't cast me off.'

"After a time our aged friend came to the conclusion that her rosary would be of no more use to anyone else than to herself; so (quite of her own accord) she burned it. Her love and gratitude to those who brought to her the word of life was very touching, and made one feel it was worth a *lifetime in China to see this soul saved*. From her granddaughter-in-law, with whom she lived, Mrs. Ting met with nothing but unkindness and persecution. She did not wish to live, her one cry was

'LORD JESUS, COME QUICKLY.'

"Twice on recovering from sickness she was disappointed not to go, and once dreaming she was in a very beautiful place, she thought it must be heaven; but last Sunday morning, the desire of her heart was realized, she went in to see the King to 'go no more out.' Who of us can imagine what heaven must be to her? and what joy to the LORD JESUS too, to greet one more of His 'other sheep!' She truly turned to God from idols, and waited for His Son from heaven. Poor and despised in the eyes of the world, but possessing the true riches of a simple faith in God and His Word; from the very first she was never hindered to express a doubt as to the truth of the Gospel. How mighty in working is the SPIRIT of God, who can in so short a time entirely change the heart and thoughts of one who had lived eighty-one years in the darkness of heathenism and superstition.

"We were sorry not to be with her at the end; but her friends had closed the door against us, and we did not know she was so ill. A neighbour who was with her to the last told us that the last day she seemed unconscious of what was

going on around her. She said she was in a chapel so large! and so clean, and even the little children there could all tell about Jesus. It would have been a great privilege to have been with her as she left this world; but we know that He who laid down His life for her was there to sustain, and to conduct her safely through death. When we meet her by-and-by she may tell us then of His faithfulness."

Extracts from letters written by our beloved sister, the late Miss Tanner, in April, 1891, thus picture other parts of the work:—

"The chapel is open here every day to any who wish to hear the 'Jesus Doctrine,' as they call it. The native pastor is also there every night, and frequently women come in the day-time [to visit us and hear the Gospel].

"On Tuesday afternoon Miss Murray has a Bible-class for Christian women; and one evening in the week Miss Ferriman has a class for Christian men and lads. Besides this, there are classes for teaching the Christian men or lads who are not able to read the Chinese character [to read the New Testament printed in Roman letters].

"On Sundays there are meetings of course going on almost all day; and in the evening a praise-meeting is held for the Christians, in which they choose any hymn they like. 'Nothing but the blood of Jesus,' 'Guide me, O Thou great JEHOVAH,' and 'He leadeth me,' are some of the favourites.

#### THE TRAINING HOME.

"Of course the Chinese work that can be done here is very little, as those who can speak the language have to give much of their time to helping those who cannot.

"Dear Miss Ferriman is just now left in charge. No words can tell the lessons her life has taught of what the LORD can do through one wholly yielded to Him. Such firmness united with such sweetness and love would be lovely in any Christian, but in one so young they do indeed glorify Him whom she serves. Our dear Miss Murray, too, has so learned of the MASTER that her whole soul seems to feel the sorrow of others. Dear Florry McCarthy, our bright little housekeeper, is always at her post, and would be sorely missed were she to leave it. Of course hers is as much a missionary life as anyone's; indeed, I think our MASTER must be specially mindful of those of His dear ones, who are willing for His sake, and the sake of China, to give up direct work among the people in order to help forward their brethren and sisters."

#### 4. Kao-yin.

Miss KENTFIELD.  
Miss OAKESHOTT.  
Miss M. BOX.

Miss F. YOUNG.  
Miss A. GARLAND.  
Miss S. GARLAND.

Miss F. PRYDE.

About the end of the year 1890 our friends, Misses Kentfield and Oakeshott moved into new premises near the North Gate, which were much better adapted to the work. They have a large room in which the evangelist receives the men, and another very suitable for women's meetings; besides two class-rooms for men and women respectively.

The experiences of the two years have been chequered; now there has been much encouragement, and again there have been times of difficulty and opposition almost amounting to rioting. A sewing class of from ten to fourteen women has afforded good opportunities of instructing them; and the evangelist has from time to time met with cases of encouragement among the men. The following extracts show that God is working:

#### FROM MISS KENTFIELD.

"We had such a good day on Christmas day. In the morning had a specially happy time over Isaiah ix. 1-7, especially verse 7, '*Of the increase of His government and peace there shall be no end*,' in our lives and in our hearts, praise His Name.

"We met the Chinese at ten a.m., and had a time of praising our SAVIOUR, and giving up ourselves anew to Him. In the evening we met again, and at the close of the meeting eight of those present rose to signify their desire to follow the LORD. Our hearts were so glad to have this offering to present to Him on His birthday. He is 'good to all: and His tender mercies are over all His works.'

"Yesterday (Sunday) a good number of people at the morning service, and a very happy praise-meeting. To-day I have been out with our woman, Mrs. Song, visiting. We went outside the North Gate, and into a place I have never been down before. Quite a number of women gathered in a small garden and listened so well to the Gospel, promising to come to our house very soon. I also had other opportunities of speaking, and very little difficulty in the way of crowding and shouting—the LORD was very present. We were helped this morning by the words of Malachi, 'The burden of the Word of the LORD . . . I have loved you'—yes, from Genesis to Revelation that is the burden of His Word.

#### GOD'S OWN WORK.

"Dec. 31st.—This evening Mr. Tang has returned from Ling-tsi'h much encouraged. He says that a man named Wei is a true enquirer, he might say believer. He has been having a service in his house every Sunday for a long time, and the case seems something like Philip and the eunuch—he wanted to know the way of God more perfectly, and God has led him to us. We hope he is coming to-morrow to remain over Sunday, that he may be taught.

"Jan. 2nd.—Yesterday the friends from Ling-tsi'h arrived three of them, two teachers and a pupil. We had a time of consecration in the morning; and then, it being my birthday, we had a few friends to dinner, and in all we sat down twenty-six, not a small number for Kao-yiu, and amongst these were four neighbours, for whom we were most thankful. We had a nice little meeting in the sitting-room in the afternoon; and in the evening a very good time over the Word of life. This man from Ling-tsi'h is very earnest, and we are praying much that God will bless his visit to us, and prepare him for future work in his own town.

"It is a very remarkable case of God's own work. He first heard the Gospel ten years ago in Yang-chau, and bought a New Testament, and from that time until two years ago had had no instruction. Then he again went to Yang-chau, and also visited the evangelist here, and now he has made up his mind to come as often as possible to be instructed, and bring others with him. We hope from time to time to send Tang there, and eventually we may find a dwelling there where we might work among the women."

#### FROM MISS FLORENCE S. H. YOUNG.

"The evangelist, Tang, has just returned from a visit to a large village, called Ling-tsi'h, about thirty-five miles from Kao-yiu, where a remarkable work is going on.

"A man named Wei, a teacher, went to Yang-chau ten years ago, to pass an examination. While there, he heard a native preaching the Gospel in the chapel, and was much im-



pressed. He did not see a foreigner, but purchased a Bible from the pastor, and returned to his home. Ever since then he has been trying to carry out what he has learnt.

"He has a school, but every Sunday he closes it in the afternoon, gathers his neighbours and has 'worship' in his house. He put a paper notice up every week to say, this was the day for 'worship,' which the people tore down; so then he had a notice carved on wood, which he puts up for Sunday.

"There is not a trace of idols or ancestral worship in his house, and instead, he has scrolls on the walls with sentences about God and JESUS, and a simple form of the Ten Commandments. More than ten people go regularly to his house. He bought a Bible and a number of hymn-books from the evangelist, although he is very poor. Before, he used to write out hymns for his congregation.

#### LOVING THE LIGHT.

"He was so delighted to see the evangelist, and the whole three days wanted nothing but to hear more of the Gospel, and pray. He, and two or three of his friends, have several times during the summer paid visits to Kao-yiu to hear the Gospel, staying in the town from Saturday to Monday, and attending all the meetings, and they begged the evangelist to come and tell them more. Whatever he heard, Mr. Wei said, 'Oh! yes,' he did not know that before, but he would certainly do it; he only wanted to know what God said, and to follow the doctrine of JESUS.

"The evangelist says there is no doubt he is thoroughly in earnest, that he seems to live for but one purpose, to make known the Good News he has heard. He kept saying to the others 'There! you see *that's what I have been trying to teach you*, and now here is some one come to tell us all about it.'

#### A TELL-TALE FACE!

"He and two others came back with the evangelist, and stayed for three days. It was good to see his face light up when Miss Kentfield spoke of Redemption through CHRIST. He has got hold clearly of the doctrine of substitution, and when she touched on that subject he would repeat her words to his friends, '*He died for me, — instead of us,*' etc.

"Is it not a remarkable instance of how God is working? T'ang came back from Ling-ts'ih delighted, and very much strengthened and encouraged. This is what we want all over China, that every believer and every one who hears the Gospel may spread the Good Tidings."

#### 5 and 6. Ts'ing-kiang-p'u and Gan-tung.

Miss J. WEBB.

Miss THIRGOOD.

Miss Hogstad.

Miss Cundall.

Between Kao-yiu and these stations a good deal of itinerant work has been done, and did space permit many interesting quotations might be made from the journals of our sisters. During most of the two years Gan-tung has been worked as an out-station from Ts'ing-kiang-p'u; it has now become a separate station, and Miss Oakeshott has joined Miss Cundall.

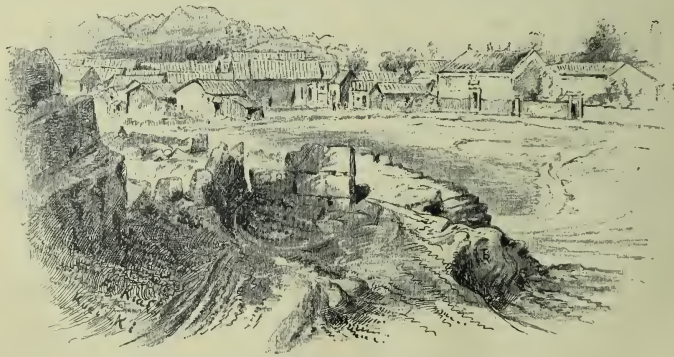
There has been much to encourage the friends resident in Ts'ing-kiang-p'u, but, as in other stations, opposition has not been wanting. The bright, consistent lives of some of the native Christians have been a great cheer, and a few souls have been added to the LORD.

Miss Oakeshott wrote of one :—

"We have a great cause for thankfulness in our cook, one of the Gan-tung Christians, who is very real and bright. There is no need to ask him to speak for JESUS; it seems his delight, and I believe he uses all his opportunities. He is a very original man; though not well educated, he knows sufficient characters to read his Bible. It is a great comfort to have him, and I believe the LORD will use him in blessing to others.

"We are all very well and happy, and, I need not add, the LORD is very good to us."

Several whom we have good reason to believe had accepted CHRIST have been removed by death, and though never enrolled as members of the visible Church, we trust may be found to have their names inscribed in the LAMB'S Book of Life.



FU-KIA, NEAR KWEI-K'U.—Drawn by J. T. Reid—see next page.

# A Visit to the Stations on the Kwang-sin River, Province of Kiang-si.

By ARCHIBALD ORR EWING.

(Continued from page 123).

## KWEI-K'I.

The distance between Gan-ren and Kwe-k'i is seventy *li*, but it all depends on the state of the river whether good progress is made or not. We took a day and a half to do it, thus arriving outside the city about one p.m. on the second day. At this station we found six sisters, Misses Marchbank, Power, Alofson, Parson, Bavin, and Fleming, the majority of whom are chiefly occupied in the study of the language. In this city there has been no difficulty to speak of during the times of recent trial elsewhere.

The work is going forward nicely: more than a dozen enquirers wished to be examined, these being chiefly from the city itself. I was much impressed with the desire which the native Christians manifested to spread the Gospel among their fellow-countrymen. An example of this earnest spirit was seen in Elder Liu, an old man who carries on a timber trade outside the city wall. He had expressed the intention of retiring from business, and returning to his native place (thirty *li* distant from the city), there to pass the remainder of his days along with his Christian wife in bearing witness to the Truth as it is in Jesus. The recent death of their son had been the means of leading them to this decision. He had been full of regret during the closing days of his life that he had not been a more decided witness for JESUS, and this had impressed both the father and mother with the necessity of using what of life remained to them in spreading the news of this glorious salvation. May their efforts be much used of God! The native pastor at this place seems a man of choice spirit, and he and his wife are both good workers for the LORD.

## REMARKABLE WORK AT FU-KIA.

The work in the country at a place called "Fu-kia," (see illustration, p. 144), fifteen *li* from the city, is most remarkable. The HOLY SPIRIT had been using the natives in a very wonderful manner.

Just a year ago, at the Chinese New Year, a few of the Kwei-k'i church members had talked among themselves about what could be done to bring the Gospel message to their fellow-villagers. As the outcome of this conversation, one man offered his house (which, however, required to be repaired); another promised to go there during the day, for he said he could do his business, mind the place, and preach at the same time; another friend arranged to help him in this; and then a fourth agreed to go there in the evening, stay the night, and so to watch the place.

In course of time it became known that the LORD was greatly blessing this effort of the native brethren. The attendance at service increased, and idol worship was being gradually given up by one and another, nor was the blessing confined to one place; it spread to three other villages near at hand. When we visited Fu-kia we had quite a crowd to see us, taking into consideration the size of the place. Nor did they come having been prompted alone by curiosity; not a few of them believe the

Gospel, and some twenty-two came forward presenting themselves as candidates for baptism. We were occupied fully three hours in carefully examining each one, and many of the answers given in reply to the questions put were most interesting. I was greatly impressed with the evident conviction of sin which had been brought home by the SPIRIT to the hearts of not a few of these twenty-two, and consequently their knowledge of JESUS as SAVIOUR. A number of dear old women, judging from their answers, had a good and clear grasp of the main facts of the Gospel, and their faces shone with a light which is altogether unusual for those who are without JESUS to brighten their lives.

## NATIVE HOSPITALITY.

The examination over, we were entertained most royally by these dear Fu-kia Christians; in fact, they had been so pressing for us to take food on our arrival at the village, that we had had great difficulty in getting them to believe that it must be duty first. The dear native pastor and his wife were an immense help, both to Miss Marchbank and myself, during the examination, taking their turns in asking questions.

I never remember a day since my arrival in China in which my heart was more full of gratitude to God for having called me to His service in this land, and then for permitting me to see how He is able to work, if only there are those through whom He can shed forth His power. Praise His Name! in this case they were dear native brethren, used to do both the sowing and the reaping. It is most encouraging to see a native Church showing some missionary spirit, and its members delighting to preach the Gospel, without any remuneration. It became quite dark while we were still about five *li* from the city on our homeward journey, but we reached the house in safety, devoutly thankful for what the LORD had given us to see with our own eyes. Next day (that is, Christmas Day), having finished all that appeared necessary, we started from Kwei-k'i after dinner, as our desire was to reach I-yang by the following afternoon, that we might spend Sunday with the friends in that station.

## I-YANG.

The LORD prospered us on our journey from Kwei-k'i, so that by Saturday evening our boat came to an anchor outside the city of I-yang. The work here has not been in operation so long as at Kwei-k'i, but the way is being opened up nevertheless. The mission-house is outside the city wall, in the east suburb; this, however, is no real disadvantage, for the traffic going by the door is very great, and there is a constant stream of passers from early till late. One great benefit arising from the position of the house is that no length of time is required in order to reach the country, when taking the daily exercise so necessary to health. In two or three minutes' walk it is possible to climb a small hill, thus gaining an extensive view of the river and surrounding country, and beyond

this point there are walks among the hills for a good distance.

#### SUNDAY AT I-YANG.

We were glad of the opportunity of spending a Sunday here, as it let us see the work in full swing; for some of the women—inquirers come twenty-five *li* (or eight miles) to worship (with fair regularity), and on any other day we should not have seen them. It may be of interest to give an outline of the order of service here, as it is very similar to that observed at most of the stations along the river.

So soon as the people are gathered, a prayer-meeting, lasting about half-an-hour, is held, with the object of specially seeking blessing upon the services. When this is concluded, there follows the chief gathering of the day, at which both men and women are present, and outsiders also frequently drop in; for the hall used on this occasion opens on the street. The precautions we so often take in the north of separating the men from the women by means of a curtain is not adopted in these parts, for though during worship they sit on different sides of the chapel, yet they are within sight of each other, and it does not appear to be in the least objectionable. At the close of the preaching the worshippers have their rice, which they all bring with them; for the sisters do not believe in holding out anything which might act as a bait to the insincere, and they are specially careful with regard to giving; in fact, it might be said that as a rule they do not give. The mid-day meal having been eaten, the men and women usually gather in separate classes, and a time of Bible study, lasting about an hour, follows. No doubt much benefit is derived from this method of teaching.

#### AN ACTIVE WORKER.

This class over, those from the country leave for home, so that, apart from evening prayers, this concludes the day's services for the natives. How necessary it is for us all to be filled with the SPIRIT, so that, though the meetings be few, the power of God may be manifested in them.

One of the Christians, a barrow-man, is perhaps the most active among the brethren here, and he seizes many and many an opportunity of witnessing for his LORD while engaging in his daily work. More than once the ladies have hired his barrow for themselves and their Biblewoman when visiting the surrounding district, and it has so happened that when they have talked of going to such and such a place, he has replied, "There is no need, for I have been there already, and they have all heard the Gospel." He requires our prayers, for latterly he has not enjoyed the best of health. This dear worker has also been the means of bringing his married sister to know the LORD, and she is now a member of the Ho-k'eo church. May the LORD by His SPIRIT stir up many more of the Chinese to think of their relatives, and seek their conversion, hoping in God, with whom all things are possible.

The evangelist here, Mr. T'sai, also seems to love preaching. He eagerly embraces the opportunities which occur to invite passers-by to come in and sit down, when he puts before them the way of life. He seems to be a true evangelist.

#### PICTURESQUE SCENERY.

The country all round I-yang is very fine; across the river from the city range after range of hills is to be seen, with not a few high peaks; which gradually are lost in the distance, in spite of the clear atmosphere and beautiful sunshine. Nearer at hand are cultivated fields, broken by villages dotted here and there, with rich wooding surrounding them, while the rapid river in the foreground completes

a beautiful scene. I have heard several abuse China as a flat, uninteresting land. It is only because they speak in total ignorance of its many beautiful parts. It has been my privilege in my two journeys round the world to see much fine scenery, but I know of none to excel many of the picturesque spots which we passed through on our journey up the Kwang-sin river.

The further we ascended the river, the more difficult did it become to take the boat up the rapids and over the shallows. It appeared extraordinary to us how the bottom of the boat could rub on the stones or ground, or even stick fast in shallow places, and yet, apparently, be none the worse, though it was occasionally necessary to bale out water, which had gathered in the bow. We were almost two whole days going the seventy *li* between I-yang and

#### HO-K'EO.

We were glad to arrive at this station, and received a hearty welcome from Misses Gibson, Ramsay, Gould, Klint, Swanson, and Sanders. Ho-k'eo, though a large place, is not a city governing a district, and it has no wall surrounding it, because its rapid growth and increasing trade have kept pace with one another. The houses are built along the bank of the river, and consequently, at the dry season, appear far above the water, though at the height of flood the top storey of the mission-house has been barely above the level to which the water has risen. (See Illustration next page.)

The style of architecture is quite peculiar to the place. In the north we very seldom have houses with an upper storey which is inhabited; but actually here, in a Chinese house, we found on entering: first, a lower ground floor, which was small; then the ground floor, with rooms used for chapel, kitchen, etc., and up another flight of stairs, the first floor, where our sisters have their rooms. For the number of sisters (most of whom are studying the language) not a little accommodation is required, but they have ample room in this house to meet the need. The view from the bed-room windows, which overlook the river, is without exception the finest I have ever seen in China. The fairly broad river, with numerous boats passing backwards and forwards upon its surface, is directly below; then on the opposite bank there are several massive rocks, standing out singly in bold relief, with a little covering of green upon them. The country also is cultivated as well as wooded, and altogether it would be difficult to find another house with such a grand view.

#### NEW YEAR'S EVE.

It was here we spent the last day of 1891 and the first of 1892. On the closing day of the year we gave a portion of time to fasting and prayer. There is much calling for praise and thanksgiving as we review the twelve months which are gone, as also much reason to humble ourselves before God, and seek that in the future we may not in any wise hinder the SPIRIT working in us, both to will and to do, of His good pleasure. The LORD drew very near to us, and gave real spiritual blessing to each; in this was specially the case when He led us to read Phil. iii. in our evening meeting. A child of God who is not full of blessing is a strange contradiction, seeing that he has already been blessed with all spiritual blessings in CHRIST. The work has been extending in several directions from this station, and recently, though not without a little opposition, a house has been rented in Yen-shan Hien, where there are a few enquirers, and it is hoped that before long two foreign workers, with a native evangelist, may be located there. Probably a start may also soon be made in another city seventy *li* distant, as our sisters have been invited to go there by a man living ninety *li* from Ho-k'eo,



who comes in now and again to worship and is very anxious that work should be opened up near his village.

At this station most of the Christians are well-to-do, and chiefly reside in the town itself; hence it was not difficult to assemble them for an evening meeting. After having first spoken upon JESUS feeding the multitude, by special request I introduced the subject of the privilege of giving to the LORD, and showed them one or two ways in which they were called upon by GOD to support the work. This meeting took place in the large room on the

ground floor, already mentioned (perhaps the most suitable hall for worship which we have as yet found in the stations visited).

There was a good attendance, and at the close of the service we had the LORD'S Supper. There is something specially sweet in being gathered with a company of dear native Christians around the table, whereon are placed the Bread and Wine—for the HOLY SPIRIT does seem to shed abroad at such a moment the love of GOD in our hearts, and He gives us to understand more fully our oneness in CHRIST JESUS.



CHINA INLAND MISSION STATION, HO-K'EO, KIANG-SI.

(Drawn by J. T. Reid.)

(The central premises are occupied by the Mission.)

## Rain in the Famine-threatened Districts.

FROM the following extracts our friends will see that prayer has been heard, and that the hearts that cried out in view of the starvation that seemed so imminent have been relieved by seeing the copious showers. Gifts that have been received, and sent on, will be most welcome to the brethren in China for the relief of the Christians; for the hoped-for harvest will take time to grow; and the people are much impoverished.

Mr. THOMAS KING, writing from *Ping-yang*, July 15<sup>th</sup>, says, "The outlook is much better than it was when I last wrote to you. Some heavy rains have fallen, so that, so far as this part is concerned (referring to the hills near *Ping-yang-fu*, where he was staying), the autumn crops can be planted, and I trust that at other places they have had rain too. . . . Even should they be able now to plant their autumn crops, there will be a good deal of distress until they can be reaped."

Mrs. DUNCAN KAY writes from *Kuh-wu*, July 20<sup>th</sup>, "We praise God for the rain. We have a good supply

now, and it will save us from famine, although there are even now many starving, they having no wheat this summer; but our own people will manage to pull through, with one or two exceptions. They may need some help; in fact, they have had some help already."

Mrs. RUSSELL writes from *Hiao-i*, dated July 30<sup>th</sup>, saying, "The price of grain is still about double the usual price, but the people are greatly rejoiced at the prospect of good autumn crops."

Mr. A. R. SAUNDERS, writing from *Tai-yuen*, August 6<sup>th</sup>, "The drought has been changed to floods, and a large

district of land near the Fen river has been flooded, and has left a layer of sand, ruining the land for agriculture. Of course, this is small compared to what the suffering would have been had the drought continued. Several villages are destroyed by the floods."

Mr. PEAT, writing from *K'o-ch'eng, Sih-chau District, July 22nd*, reports copious showers in that district.

Mr. RIDLEY, writing from *K'wei-kwa-ch'eng, August 2nd*, says, "Rain has come at last in abundance; in fact, rather too heavily for the good of the crops."

## Findings from Shan-si.

### LETTER FROM MR. LUTLEY TO MR. STEVENSON.

HIAO-I, July 13th, 1892.—After returning from Ho-tsin, I spent about ten days at Kih-chau, during which time we had a visit from Mr. Hoste, which we enjoyed very much indeed. The people, being very busy gathering in what little wheat there was this year, and sowing the autumn grain, not many came about us; and as I had not been very well for two or three weeks I spent the time in quiet study, and also trying to write a simple tract.

The day after Mr. Hoste left us I was surprised to receive a visit from a man at Yung-ning. He had come all the way round by Hiao-i and Sih-chau—eight days' journey—to ask some one to go up and help them. After hearing his story and praying about the matter, I decided to go back with him, as Brother Peat was at K'o-ch'eng with Mrs. Peat, and could not well go just then, and the man said the villagers were persecuting some of the inquirers, and begged that some one might go up at once to help and comfort them. I therefore sent a letter to Mr. Peat explaining how matters stood.

Leaving Kih-chau on Thursday afternoon, we reached Ta-ning on Friday at midday. The same evening we went on to U-shih, Pastor Ch'u going with us. Saturday we arrived at Sih-chau, where we spent Sunday and Monday, as Brother Peat had written saying he would come in to meet the mail and would like to see us. On Tuesday, June 28th, Pastor Ch'u and I started for Yung-ning. The next day, at Ning-hsiang Hien, a small city that I have visited several times, we sold some books and had a good time preaching the Gospel; and on the 30th we arrived at Yung-ning.

#### EARNEST ENQUIRERS.

After spending two days in the city, we went to a village thirty *li* east—Shih-ts'uan—the home of a little band of inquirers. Pastor Ch'u visited this village several times when up at Yung-ning last year, and had the joy of seeing three families destroy their idols; but since that time, now over a year ago, no one has been able to visit them, and we had heard no news of them until this man came down to Kih-chau. We were very much encouraged, and rejoiced to see what the LORD had been doing. Pastor Ch'u said to me, "THE LORD can do *His* work without our help, although He does sometimes give us the privilege of being the instruments He uses." As the case of the persecutors had already been taken before the magistrate before we arrived, we were too late to try to settle the matter peaceably. The magistrate appears to have decided the case rather in favour of the villagers, and one of the inquirers has had to suffer considerably; but we felt that all we could do was to encourage and exhort them to bear it patiently, which I am glad they decided to do.

There is one family of five brothers—really five families, as they are living separately—who have all given up idolatry. Two of them are, I believe, real, true, earnest

fellows; they were formerly strict Buddhist vegetarians; one of them, although young, had several disciples. They have set apart one of their best rooms as a place for worship, and had taken trouble to show many little signs of reverence and respect in their worship, such as having a screen of crimson cloth hanging down the side of the table, having a border of green overlapping it at the top. Their Testaments and hymn-books, placed on the table, were also covered with a piece of new crimson cloth. The old mother, an old lady over seventy, carefully dusted everything each morning.

#### A GOOD EXAMPLE.

But what gave us most pleasure and joy was the simple, earnest manner of some of the inquirers. One especially, besides reading the Word, had also made it a rule for several months to learn two verses of Scripture each day. He could repeat perfectly the whole of James, and several chapters of Timothy. He almost revelled in some parts of it, because it came home to him so, and it was so practical; he said he had never read anything in his Buddhist books that was to be compared to it. This young fellow, who is about thirty years of age, is a very hard-working man, and while we were there was hard at work in his fields from early morning till late at night, and yet he managed to find time to learn his two verses, and keep revising what he had already learnt. He said he liked to be able to think out the meaning of the two verses he was learning while at his work.

This young fellow put both me and Pastor Ch'u to shame by his earnestness and perseverance; and on the road coming back the Pastor said to me that we had gone hoping to be made a blessing to these young converts, but had ourselves got more help from them than we had been to them. He said if he had commenced to learn to repeat Scripture directly he was converted, he would have been able to repeat the whole of the New Testament by this time; he has now determined to do his best to make up for lost time, and has since then been learning half a chapter each day, which he appears to be able to do with comparatively little trouble.

Another of the inquirers had been a vegetarian over twenty years, but now appears to be trusting in

#### CHRIST ALONE

for salvation. After spending a week at Yung-ning, we came back by way of Fen-chau Fu, where we called to see Mr. and Mrs. Price, of the American Mission (all the other friends having gone to the hills for a change and to escape the heat). We also called to see Mr. Liu, a native Christian who has been carrying on an opium refuge there for about three years. This man was formerly a native helper at Hiao-i, where I first met him about four years ago, but I had not seen him since. I was very favourably impressed by what I saw and heard of Mr. Liu, and believe

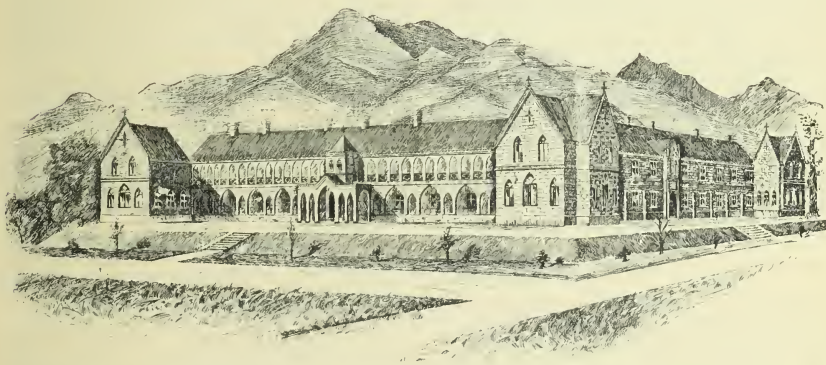
him to be a wiser and better man than when he was formerly at Hiao-i.

I have been much cheered by what I have seen of the progress of the work here at Hiao-i. Since last year the Christians have been making evident progress, and there is a goodly band of inquirers, chiefly from villages southeast of the city—men that first heard the Gospel at Kai-hsiu, most of them having broken off their opium there.

*Monday, July 25th.*—Yesterday we had the chapel fairly filled at each service; the inquirers walked in 20 *li*, and some even 30 *li*, by seven o'clock in the morning, to be in time for the early-morning inquirers' class, which Miss Whitchurch has given me the privilege of leading for the last three Sundays. This last year the church here has made much progress in the matter of giving and self-support. I think their native contributions are better comparatively than anywhere else in the province. Last Sunday the church decided to support the Bible-woman, Mrs. Lo, from the church funds, and to give her 3,000 cash per month; this, I believe, is rather more than she had been getting when Mrs. Russell and Miss Whitchurch were supporting her themselves. The church has also decided

to rent a house in a village 18 *li* east of the city, for which they pay 6,000 cash per year; the lease is to be written to-morrow (D.V.).

Some few months ago I wrote mentioning the subject of Pastor Ch'u's salary being jointly paid by the native churches west of the Fen river—Hiao-i, Sih-chau, T'ning, and Kih-chau, each church supporting him for three months. I believe Pastor Ch'u would like it, and I know the churches at Hiao-i, T'ning, and Kih-chau would gladly do so, and I believe it would be a mutual blessing both to Pastor Ch'u and the native Christians. Although Sih-chau is not in a position to give much, both K'o-ch'eng and P'u-hien could help, and the foreign subscriptions would be more than sufficient to meet the deficiency. Pastor Ch'u has spoken once or twice very strongly, saying he did not think it to be the Lord's will that he should cease to visit Hiao-i, as the Lord had evidently given him a work to do there, and many of the Christians there were his spiritual children, the Lord having used him to first open the work. I hope to talk the matter over with Mr. Peat when I go back, that he may pray about it.



THE PROPOSED NEW COLLEGIATE SCHOOL, CHEFOO—(see page 154).

(Reduced from drawing by Mr. Ebe. Murray, from plan and elevations prepared by Mr. E. J. Cooper.)

## Ingatherings.

FROM MISS K. JANZON.

YUIN-CH'ENG, SHAN-SI, July 18th.—I know you will be glad to hear of the LORD's goodness to us here—indeed, He is daily loading us with benefits. Yesterday we had the joy of seeing eleven dear natives confess the LORD by baptism, six men and five women. It was a great pleasure on Saturday to receive our friends from the villages. Yes, we had a glorious meeting! I do praise the LORD for being privileged to see such a day here, and yet I believe it is only the beginning of great things the LORD is going to do. Some of our friends who were bap-

tised have heard the Gospel for more than four years, and none less than one year. Mr. Kay kindly came to help us. He examined the women, and our Evangelist, Wang, the men. They were all baptised by Mr. Kay. We had a good time afterwards at the communion of the LORD'S Supper. In the afternoon Mr. Kay spoke of their duty as well as their privilege and blessing as brothers and sisters with us. Some of them testified of the LORD'S goodness, and of the way the LORD had led them. You will join us in prayer that they may be true followers of CHRIST.



## Death all Around.

FROM MR. FAERS.

SUI-FU, SI-CH'UEN, June 30th.—We have been passing through deep waters since I last wrote you; but in the midst of it all the dear LORD has been very near, and very precious to us. In one week my Boys' School teacher was smitten down and died; one of my best boys was also taken with only a few days' warning, and two of our inquirers are just hanging between life and death. Oh, it has been a strain, yet day by day we have been able to thank God and go forward, realising that strength all-sufficient was being supplied to us. It seems strange that one should have been called upon to pass through trouble after trouble during this year, but when I know that all things work together for my good, and that God is ordering the best possible for the good of this city, I can but praise Him and trust Him all the more.

My School Teacher was an earnest inquirer, and I had hoped to have soon received him into fellowship, but our LORD ordered it otherwise. He was very ill a few days ago, and sank very rapidly. I advised him to go home the first day I noticed that he was ill, which he very reluctantly did, knowing that it would cut him off from us, his home being sixty  $\frac{1}{2}$  from the city. Before he went we had an earnest talk together, and he wept like a child, for although he was no worse than he had been before apparently, he felt he was saying good-bye for ever on this side of the grave; and so it proved to be. On the morning of the day of his death he asked his son to lift him up, and bring him a pen and ink that he might write me a few lines, telling me how it fared with him in the hour of death. He wrote a touching testimony: "Dear Teacher, I am dying, but it is without fear, for I am truly one of Jesus' disciples, only a very little one, but really His, and this change has come about under your ministry this year. I am now going to

join JESUS and His other disciples. May the 'grace and peace of our God ever be with you. Amen."

You may imagine how my heart overflowed with praise for God's goodness in giving me this assurance. I gave the letter to one of the Christians to read, he having said more than one unkind thing about the teacher previously, and as he read the tears flowed down, and he became truly sorry for having so misjudged him.

The Sunday before the dear boy mentioned above died, after the lesson at the Sunday School, I asked who were willing to follow Jesus now? And this boy, Teng, was one of the first with his answer, "I will." When taken ill, I was with him for about six hours, during which time he only became conscious twice for a few moments; on each of these occasions he looked at me, and took my hand when I besought him to trust in JESUS, but before my answer could be obtained, he was unconscious again. He was only ill altogether for about ten hours, having attended school the day previously. The cholera plague still rages, and the streets are decorated with yellow lamps and hangings to beseech Heaven's interference, and to stay the plague; but, alas, all this is of no avail! Oh, that they would only repent, and turn unto Him who is able and ever ready to help.

In one court near by seven people died in two days; in another house a man and his wife both died the same day, and their only son lay in the next room suffering with the same disease that carried off his parents. It is sad to note how few are the houses in this district without the "white papers" on the door-posts. But, thank God, in the midst of it all, we realise His presence, and can say the ninety-first Psalm from the bottom of our hearts, having proved it more during the last few weeks than ever before.

## In Memoriam.

JAMES CAMERON, M.D., OF CHUNG-K'ING, SI-CH'UEN.

THE following letters tell of the home-call of one whom we loved and valued more than we can express, and whose departure, not the C.I.M. only deplore, but all who knew him. We dare not trust ourselves to say much that is in our hearts of the service we were expecting our beloved brother to be to all the workers in Western China. He was preparing again to visit YUN-NAN and KWEI-CHAU, but the LORD had need of him. We ask prayer for his beloved wife, whom he had left in Chefoo so recently, and the dear children.

FROM MR. MARSHALL BROOMHALL.

Chung-king, August 17.—You will have heard by wire probably of Dr. Cameron's sudden summons to stand before the KING. It was my great privilege to be with him the greater part of his last two days on earth, though quite unconscious that our fellowship was being held so close to the gate of heaven.

On Thursday afternoon I arrived here on my return journey, and found the doctor in bed, though on Friday and Saturday he was down stairs and about a little. To the very last he was at his work. The man who had acted as servant to our party, and was returning with me, was seized with cholera very soon after our arrival. Thank God, he pulled through,

under the doctor's treatment, whose last act, I think, was to give my man some medicine: that was on Saturday at 3 p.m.; at 4 p.m. he had to be helped to bed himself, and on Sunday morning, at 1.27 a.m., he entered into glory. While we sorrow at our loss we cannot but rejoice at such an ending to a life of ministry.

I shall not quickly forget the sorrow of my man as he weeping, said, "He saved my life, but lost his own." The act was typical of all the conversations I had with Dr. Cameron; he never wearied asking or hearing about those he knew at home, and when we had some prayer together he prayed for every member of our family individually.

It has been most marked and affecting to see the regard and esteem of all who knew him, both natives and the members of other Missionary Societies. I was asked to say how much the members of other Missions here would like to bear testimony to their love and admiration for him, but I cannot do better than enclose a letter we have received.

LONDON MISSION, Chung-king.

16th August, 1892.

MY DEAR BROTHERS,—Let me offer to you, and the friends with you, my most sincere sympathy at the loss you have just been called to bear, through the terribly sudden death of your senior missionary, Dr. Cameron. I have known him for years, and can understand the severity of the trial which has overtaken your circle. Dr. Cameron was a wise and devoted missionary, a kind physician, and a loyal friend; and you, his associates at the Mission House will scarcely miss his genial presence more than others in the city, by whom his many strong and sterling qualities were greatly appreciated. With comparatively recent joys and sorrows in my own domestic life, the beloved doctor had a very special association, and I can say with the greatest truth, that on every occasion I found his brotherly interest and sympathy both real and ready.

The loss to the little church, which he built up and fostered with genuine care, must be well-nigh irreparable, and certainly your Mission has good cause to deplore the removal of one of its very best and most experienced workers. Dr. Cameron was really a distinguished missionary, for he undertook and accomplished much which no other Christian labourer has ever

attempted, far less achieved, in China. The pity is that he was not a man of the pen, otherwise he might, from his intimate knowledge of China and the Chinese, have compiled a book that would have been as interesting as Huc's, and as fascinating as Mr. Gilmour's "Among the Mongols." But his supreme passion was neither literary nor professional. The longing of his heart was for the extension of CHRIST's kingdom in China. Every other desire was made second to that, and by a life of saintly service, which, from a human standpoint, has been all too soon brought to a close, he taught many to value the Gospel of CHRIST, which was for himself a staff in life, and a sufficient support in death. His brother missionaries in Chung-king can well afford to emulate his unwearied earnestness and devotion, and may grace be given to us all so to do!

It is difficult to realise that we shall see our dear brothers' face no more on earth. God has so willed it, and God makes no mistakes. All the same, our hearts feel sore, for the blow is as heavy as it was unexpected. But let us remember, even while in sorrow, that the work remains with us to be done; and so far from allowing our hearts to be petrified by this sudden visitation, we should strive all the more to stimulate and quicken our activities for JESUS.

May our Heavenly Father help and guide and sustain you all at this time.

Believe me to be,

Yours in very sincere sympathy,

J. WALLACE WILSON.

MESSRS. HARDMAN, WILLETT, and BROOMHALL.

#### FROM MR. MEREDITH HARDMAN.

*Chung-king, Aug. 16th, 1892.*—The sad news of our dear doctor's removal, which you have heard by telegram, it is my sorrowful duty in some measure to detail.

Where shall I commence, and how shall I tell you of the last days of one whom we had all learned to dearly love and respect, but who is now no more in our midst?

You know, possibly, that Misses Ramsay, Lane, Hastings, and Haynes, as well as my wife and I, were staying in a cottage in the country. Mr. Willett and Mr. Vardon also came out at intervals. Dear Dr. Cameron had resumed his daily dispensing of medicine, and could not be persuaded to leave the city during the hot weather, which he admitted was trying him not a little at times. On Saturday, 6th inst., I went into the city, having had my holiday, intending to stay and take up my work. However, on the following Monday the doctor pressed me to return to the country. He said, "I would much rather you went, as you can do nothing in this heat." When asked what about himself, he replied, "I'm not young as you are, and you need to take greater care" (referring to a slight weakness). When I was going he said: "Stay out till the end of the week; if I want you I will let you know."

Mr. Willett came out then too, leaving Mr. Vardon and the doctor together.

On the following Thursday morning we had a note from the doctor to say he had been very poorly indeed the night before, but that he had taken a dose of medicine and was feeling much better. In the afternoon Mr. Murray, of the National Bible Society of Scotland (whose house in Chung-king adjoins ours), came out and said that the doctor was still feeling very poorly, and would like me to go in to see to the meetings, etc.

Unfortunately, Mr. Willett and I were both unwell that day, and, although we would have willingly gone, it was not thought wise that we should do so. Miss Ramsay felt, however, that she would like to go in to see after the doctor, and did so under Mr. Murray's escort.

Next morning after an early breakfast I left in a chair for the city, but before I had gone a *li* on the road I met a man coming with letters. There was one from the doctor saying he was better and that there was no need for me to go in, and accordingly I returned as I was not feeling very well.

I should have said that he saw Dr. Davenport, of the London Mission, on the Thursday afternoon, who gave him some medicine and advised him to keep as quiet as possible. On Friday the doctor got up in the forenoon and did a little dispensing—Mr. Vardon seeing most of the patients for him.

At daybreak on Saturday, I was up and got into the city before breakfast. Found the doctor in bed: he said he felt much better, only weak, and that he intended to get up shortly as he had done on the previous day. During the forenoon he went up to Mr. Murray's as he usually did, walked about a little, and had the barber. He did not feel at all strong, however, and almost promised to go out to the country for a change on the Monday after if he did not feel much better. After dinner he wished Miss Ramsay to return to the country, which she did with Mr. M. Broomhall, who had arrived on the Thursday. When Miss Ramsay left he was lying down in his study adjoining the dispensary. He asked for some milk and brandy, and then told me to lock the dispensary door, so that he might not be disturbed, as he wished to sleep. This was at 3.15 by our clock, and I then went into the house to prepare for the Sunday meetings which I hoped to take for him. In about

forty minutes afterwards the evangelist came to say the doctor was in the lobby. I went out and found him lying on a sofa at the foot of the stairs leading up to our room where he had been sleeping. He said he had felt the wind too much in his study, and had been trying to get upstairs, but could only get as far as the sofa. Diarrhea had come on, so I helped him upstairs, got him into bed, and gave him, at his request, a dose of medicine. Then we sent off at once for Dr. Davenport, although we did not realise he was so seriously ill.

When Dr. Davenport came he told us that owing to the doctor's weakness the case was very serious, and he could not say how it would end. He wrote over for Mrs. Davenport, who is a very experienced nurse, and later on he asked Dr. McCartney, of the Episcopal Methodist Mission, to come; and they all, till the time our dear brother departed, used every effort which skill and kindness could suggest to save his life. With their own hands they wrung out blankets soaked in boiling water to put on his body, and in every possible way they ministered to his wants. Dear Dr. Cameron was so patient through it all when I sat by his side and said that God did all in love. He spoke so confidently of God's choice being best.

He sent a message to Mrs. Cameron in Chefoo, and he wished me to say to the native Christians:—"Be more earnest, and more prayerful." More than once he said that his only regret if the Lord should take him home, was for Mrs. Cameron and the children. He did not at first think, though, that the Lord was really going to take him from them, and somehow I couldn't believe it either, but so it was; as Mr. U, the native evangelist, put it, "His work was done."

#### FROM MISS I. W. RAMSAY.

*Chung-king, Aug. 17th.*—My heart aches for dear Mrs. Cameron. The Lord, I know, will comfort and sustain her, but I fear the suddenness of this sorrow will almost crush her at first. I have been associated with them in the work here ever since I have been in China. I came up the River with them in the spring of 1888, and I have learnt to know and love them both.

I do not think the doctor has been quite himself since his return. We begged him to rest, and he did a little, but rest was irksome to him; he was soon at work again. I had many misgivings last week that he would be ill, cholera being so prevalent. I told him so. "No," he said, "God has something better in store for me."

He missed Mrs. Cameron very much, and spoke constantly about her and the children. On Friday evening he said to me, "The future is so uncertain, I don't know what is going to happen." "No, doctor," I said, "but the Lord does."

Unmistakable symptoms of Asiatic cholera (which is at present raging here) showed themselves, and although there was little diarrhoea, the dear patient gradually sank, till at twenty-seven minutes past one on Sunday morning (14th August) he passed in to see the King. It was a peaceful entering into glory: he literally fell asleep in Jesus.

As soon as the news of the doctor's critical state became known, Mr. Davidson (Friends' Mission), and Mr. Wilson (London Mission) came over, and offered to do anything they could to help—all were kindness itself.

On Monday morning early (15th August) the interment took place in the C. I. M. quarter of the Foreign Missions' Cemetery. Mr. Wilson kindly conducted a short service in English and Mr. Lewis (American Episcopal Methodist Mission) lead the Chinese in a service. It was attended by the British Consul the Commissioner of Chinese Customs, and the chief of the Outdoor Department of Chinese Customs, as well as by almost all the missionary community, and a large number of native Christians, and a number of outsiders.

The doctor's last Sunday sermon to the natives was on the text, "Blessed are the dead which die in the Lord," and speaking of one of the members who had but a short time before fallen asleep, he said, "Who can tell whether I shall be here next Sunday or not?" He was not, for he had been called up higher.

This is a short account, dear Mr. Taylor. I know you must have been deeply pained by the news. We cannot realise he is gone—it is only day by day as we miss him that we can understand what we have lost.

"Yes, the Lord does," he said; "let us pray." Then he poured out his heart to God, and left everything with Him. When I reminded him on Wednesday that it was his little daughter's birthday, all he said was, "Poor wee lassie." He asked God's blessing most earnestly for her, and that if she were spared to womanhood she might be a blessing to China.

The native church deeply mourns his loss; he was a good friend to them. He seemed never to lose hope of even the very weakest and most erring member. He was better known in this city and in the surrounding districts than any other foreigner; he gained the confidence of the Chinese. How intensely He longed to see Christ's kingdom extended in China, and that souls might be saved! The whole west of China will greatly miss him. Personally I have lost in him a true friend, one who took a kindly interest in all that concerned me. Praise God he has only been called to higher service! soon we, too, shall hear the MASTER'S voice.

## Gathered Home in Yuh-shan, Kiang-si.

FROM MISS K. B. MACKINTOSH.

#### FAITHFUL UNTO DEATH.

JUNE 18th, 1892.—Within the last month two of our people have been "called home"; one was my Bible-woman. She had not been very well for several days, but was most anxious to go to her village, forty li away, and preach the Gospel, as she said, "Many would be glad to hear the Gospel, they had never heard of JESUS." Thinking the change would do her good, I let her go with two of the sisters and another Bible-woman. Next day she returned

in a chair, having got only half way to her village. Seeing she was in a high fever I sent her home. [Her husband lives about five minutes' walk from here.]

The following day she became delirious; she said she was going home to heaven, that JESUS had called her, and had shown her the "many mansions," and there was a place for her. [She had been learning some verses in John xiv. before.] She knew me, and seemed to understand when I spoke about the LORD JESUS, and prayed,



but was too ill to speak. The next few days she was very ill and recognised no one; just before she died I was with her for some time, her eyes were wide open, but she gave no sign of being able either to see or hear anything that was going on. Still I spoke to her of JESUS, then we knelt down and commended her to God. Somehow I think she must have heard, though she made no outward sign. Very soon after her spirit fled; and though I miss her very much, I cannot but rejoice that one more is added to the great multitude which no man can number.

#### REMARKABLE DEATH-BED TESTIMONY.

The other was a young woman of twenty-four, who died of consumption. She was an unusually intelligent young woman, and, although the only Christian in her village, bore a good testimony, and made every effort to get her husband to repent and believe in JESUS. Before my return I heard how ill she was. She was longing for my return, and asked God to spare her till we met. Ever since I came to Yuh-shan I have known her, and she used to come and stay with us sometimes.

I was glad to see her again, although so ill, and had a good time with her over John xiv.; after which we sang, "My home is not here," then had prayer. It brought tears to my eyes to hear her pray and thank God for answered prayer. She then told me how she had dreamt that I had returned, that I spoke to her about John xiv., and sang and prayed just as we had done, and how comforted she was; and now that it was real she could not help thanking God, and often said, "God is good!" "God is good!"

She lingered on for some days, then she felt the end drawing near. I went to see her, and stayed for some time, as she seemed to be going; she was suffering very much, and could only say, "LORD JESUS," "LORD JESUS!" She again revived, and lingered on for two more days. On Sunday she thought she was going, and said to her mother, who is a Christian, "To-day is Li-pai (Worship-day), is it not? Well, I am going to heaven to praise God!" She

then fainted, and her mother's crying restored her, when she said, "Mother, I had almost gone through the gate. why did you call me back?"

Throughout the day she did not suffer much; and early on Monday she sent for a neighbour, with whom she had at one time fallen out. When the woman came in, she said, "I want to ask your forgiveness for what I said; JESUS has forgiven me, and I am going to heaven." The woman was much touched, and said she would forget it all; then dear Chuen-lan spoke so earnestly, beseeching her to repent. Then she called her husband, and said, "I am going home to-day; if you do not repent, and believe in JESUS, as I have so often wanted you to, then we shall never meet again." He promised her he would come to chapel, and become JESUS' disciple. To her parents and sister she spoke so touchingly, especially to the latter, who is not a Christian, telling her that, although she might have to suffer, she *must* believe in JESUS, and meet her in heaven.

"O DEATH, WHERE IS THY STING?"

Being the feast of the 15th of the 5th moon, a good many visitors were in the village. She requested those round the door to *come in and see how a Christian could die*. She then pleaded with them to repent and believe in JESUS, telling how happy she was; then she sang, "My home is not here," after which she waved her hands, and said, "JESUS is coming, JESUS is coming," and thus passed in through the gates into the City.

Her husband is much touched; I feel sure he will be converted, already he is so changed. The funeral took place this week, and her husband was so kind to us. Since her death he has been to chapel, and promises to follow his wife to heaven. Her testimony will not soon be forgotten, and we trust that some from that village will be saved. When we were at the funeral, one woman said she wanted to believe, and would come this Sunday.

### In Memoriam.

MRS. G. W. CLARKE.

**L**ITTLE did we think when we met our dear friend in Chefoo last summer, with her dear boys, that we were to meet her no more below, and that they too would so soon lose her loving care. The touching letter from our bereaved brother, which we append, brought us the sad news of his loss and ours. Much sympathy and kindness has been shown him in his sorrow, and Mrs. King, of the London Mission, most kindly took charge of the dear babe, who will never know the extent of the loss she sustained in the death of such a mother.

Mrs. Clarke went to China as Miss Agnes Lancaster in 1880, and did valuable work in T'ai-yuen, first in the school of orphan and destitute girls gathered during the great famine, and then among the women of the city and villages around, in which she freely itinerated. Interesting records of her work were given in CHINA'S MILLIONS. After the death of Dr. Schofield, she accompanied Mrs. Schofield and her little ones to England. Many will remember her addresses, and her story of "Little Loving-heart," as one of the girls was called.

She returned to China early in 1884 after a brief stay in England, and lived in T'ai-yuen again till her marriage in 1886, when she accompanied Mr. Clarke to Kwei-hwa-ch'eng in North SHAN-SI. In 1888 they returned home on furlough; and 1889 saw them settled in T'ien-tsin. Many have since shared the hospitality of her home, and her own and her husband's ever ready help. Now she rests from her labours "until the day dawn, and the shadows flee away." The LORD sustain and comfort the heart of her beloved husband, and bless the children.

FROM MR. G. W. CLARKE.

**T**HIEN-TSIN, August 8th.—It has pleased the LORD once more to bring me into the valley of tears, but He is

with me. Yesterday at 10.40 a.m., my dear wife gave birth to a beautiful girl. Alas, her strength gradually failed,

notwithstanding all the efforts of Dr. Roberts and Dr. Smith to save her. She passed away about 2 p.m.—“absent from the body, present with the LORD.” A most beloved wife and mother, a loyal member of the Mission, and a helper to all. Oh, my grief! My precious boys—John of six years, and Eric two and a half—are just real-

izing their loss. John: “Will mamma come down from heaven?” Eric: “Mamma no come for food?” I know you will pray for us. I know how my letter will affect you. The funeral service will be conducted to-day by Mr. Bryson. — What a precious treasure I have lost for a while! My beloved boys are well, and a great solace to me.

## Brief Extracts from Correspondence.

FROM REV. E. O. WILLIAMS.

**PACHAU.**—You will, I know, be glad to hear that the LORD's work goes on here, and His Truth is explained from day to day. I have a capital fellow-worker just now in Shao, a countryman from near Pao-ning, who was baptized at Han-chung some years ago; he is very earnest, and a dear fellow. My dear wife, too, has a good work among the women, and so have Miss Bastone and the two Swedish sisters at the ladies' house. But we long to see more really converted, more turning “to God from idols to serve the living and true God: and to wait for His Son from heaven.”

I returned from a very pleasant visit to Han-chung and Cheng-ku Hien on the 27th of last month. I had Mr. Evans for my companion going there, and much enjoyed the journey, and we were thankful to be able to sow a little seed on the road. I went one way and came back another; both are small roads through hilly, lovely scenery.

The stay at Han-chung and Cheng-ku was a great privilege. I have seen nothing in this province to compare with the size and zeal of these churches. I had the joy of joining about seventy round the LORD's table in the former place, and between fifty and sixty in the latter. I also had the joy of seeing two men (one a B.A.) and four women baptised at Cheng-ku. Mr. and Mrs. Huntley and Mr. George Huntley are doing very good work there.

FROM MARSHALL BROOMHALL.

**CHUNG-KING,** June 10th.—You will be glad to learn that all have reached here in safety; the three of us who came by cargo-boat, being somewhat slower than the others, occupied over six weeks on the journey from I-chang. It has, as one might have expected, been a time of many new experiences, trials of patience, and of faith and rest in God; but the need has but revealed the “more grace” which He giveth to all who depend on Him. We appear to have had a somewhat rougher journey than the other party, having been four times on the rocks, resulting once in some of our cargo (Manchester goods) having to be stretched all over the river-side to dry. On one occasion we got rather badly smashed, the back of the boat being stove in, our guiding-sweep being carried away, and a few front planks torn off. One was led to wonder what St. Paul's “in perils by rivers” meant, and also to realise that the same God was watching over us for good. The revelation one gets of the dogged, persevering, skilful character of these people in overcoming such real difficul-

ties is not by any means one of the least surprising features of the journey.

The time spent in such close contact with the boat-people has been a considerable help to me in the colloquial of this part, though one is grieved as one becomes aware that fully half their conversation is nothing more than awful cursing. I think, daily almost, the difficulties of this work seem to appear more—the real difficulties of reaching these people; but one rests in the knowledge that the grace and strength will be supplied for every need that we have in obeying His command.

FROM BEN. RIRIE.

**KIA-TING FU, SI-CH'UEN,** July 1st.—We are in the midst of the triennial examinations here, and have been kept busy and well, praise the LORD! For the last fortnight the Gospel-hall has been crowded with attentive audiences, and during the day batches of students have been constantly in the chapel and at the book-stall.

At the last triennial examination we had not long come back here, and the students posted placards saying that on a certain day they were to clear us out of the city, and the magistrate being frightened, begged us to leave for a little. How different this year! We in turn have posted the city with Gospel placards, and preached freely in their midst, and yet we have not heard so much as an unkind word.

During the last month, about 600 doses of medicine have been given away at the dispensary. Poor patients are sometimes helped with food. Not a few have been saved from suicide. “The poor man's cry is God's command.” “To the poor the Gospel is preached.” What a blessed work to be engaged in for Jesus!

**MR. & MRS. CECIL POLHILL-TURNER.**—As we go to press, the mail brings tidings from Mr. C. P. Turner, who, with his wife, was attacked by a mob and sadly maltreated at Sung-pan-ting, SI-CH'UEN, on the plea that they were the cause of an existing drought. They were rescued and sent away under military escort, meeting Dr. and Mrs. Parry who were on their way to meet them. We hope to give fuller particulars in the next number.

Writing from Ning-hsia, KAN-SUH, under date March 7th, Mr. Horobin says that they had had the great joy the Sunday before of receiving two more men into the Church, bringing their number up to eight. Other enquirers are slowly coming about. They were expecting Dr. Stewart to spend a short time with them.

**DEPARTURES.**—The following hope to sail by P. and O. *Str. Rome*, on Oct. 28th: Messrs. W. M. Cameron, W. Emslie, H. T. Ford, Lewis Jones, and C. Thomson; also A. R. Bergling, J. E. Björkebaum, C. Blom, A. Hofstrand, and J. F. Sandberg, of the Swedish Mission in China, as Associates of the C.I.M.

Another party of brethren will probably follow on Nov. 11th, and one of sisters on Nov. 25th, as the funds may be provided.

**CHEFOO BOYS' SCHOOL.**—Mr. Armstrong, the principal, writing on Aug. 20th, says: “We are much in need of room and help here. I have the names of fourteen boys who are anxiously waiting for vacancies.” Thus the need for the more commodious premises is urgent. We are glad to give on p. 149, a sketch of the proposed new buildings by Mr. Ebe Murray, one of the masters, from the plan and elevations of Mr. E. J. Cooper which we expect to insert next month.

# CHINA'S MILLIONS.

## Report for the Years 1890 and 1891.

(Concluded from p. 144.)

### The Southern Provinces.

#### XI.—YUN-NAN.

*Population of Province, 5 to 7 millions; Area, 107,669 square miles.*

MISSIONARY SUPERINTENDENT—REV. J. W. STEVENSON.

*Stations, 6; Missionaries, 23; Native Helpers, 4; Baptised in 1890-91, 8 Converts; Communicants, 22.*

A LARGE and needy Province is YUN-NAN, and sorely tried oftentimes have been the faith and patience of our workers here. Of the six stations mentioned above, one, Bhamô, is not really within the Province, but in UPPER BURMAH. Two others of the six are worked exclusively by our valued associates, the members of the BIBLE CHRISTIAN MISSION. One of these two cities, Tung-ch'uan Fu, was opened by Mr. Vanstone in 1891, and affords promise of early success in working. The number of baptisms and of communicants mentioned above does not include those of the Bible Christians, which are reported to their own Society, though their seven missionaries are included in the number at the head of this Report. Their older station, Chau-tung Fu, has also been faithfully worked, and the surrounding districts have not been forgotten. Interesting particulars of work in this Province were given in our number for November, 1891.

#### 1. Bhamô (Upper Burmah).

Mr. and Mrs. THOS. SELKIRK.

OUR brother, Mr. Selkirk, has continued to labour on in this outpost, and baptised one convert in each of the two years. (In the present year he has had the joy of baptising three, or more.) We were thankful to welcome into the Mission an experienced worker, Miss Manning, from the A.B.M.U., on her marriage to Mr. Selkirk. There are thirteen communicants in connection with this station. We trust that the desires of many years as to its usefulness as a way of access to Western China are about to be fulfilled, for we learn that "*The Chinese Government has expressed its readiness to provide passports and escorts for persons entering China from Burmah.*"

The following extract from a letter written early in January, 1892, gives a good idea of the character of the work done in this station during the years 1890-1891:—

"I am not able to report large meetings, but I endeavour to take the Gospel to the houses of the people. Many Indian soldiers are moving about and the Chinese fear them, and will not venture out after dark.

"At our prayer-meeting last Tuesday we had a very blessed

time. About a dozen men were present. At this particular meeting I gave them readings in the Book of Samuel. After a few words from myself, I called for testimonies. Dr. Ling, our Chinese deacon, promptly responded, and he said he had been a Christian about twenty years. He testified of God's goodness to him, and urged some in the room to believe in Jesus. Hwang, our other deacon, quickly followed, and gave similar testimony. He was converted eight years ago, and was formerly a gambler and opium smoker.

"Then followed a KWANG-TUNG man called 'Joh,' who has attended all meetings regularly for several months. His Mandarin is not good, and I did not follow him closely. Mr. Ling said he spoke very well. He has been an earnest listener, and I think believes in Jesus as his SAVIOUR. He is very intelligent, and if he came out boldly for the LORD would make his influence felt. As yet he is not a member of the Church, but I trust if he remains in Bhamô he may be led of God to make a public profession of his faith.

"The next speaker was 'Shi,' who was baptised a year ago. His testimony was very rambling, but he said 'he knew in whom he had believed,' and was persuaded that Jesus could



keep him from the Devil's temptations. This man before he was baptised gave up opium, but I am sorry to say he again uses it. He would like much to put it aside, but the flesh is too much for him.

"The next speaker was Lao Tuan, who has been an earnest hearer for some months. He gave a very bright, clear testimony, saying that Jesus had forgiven his sin, and that he was kept from the power of the Devil. This man brought two friends to the meeting. He is, however, an opium smoker, and so I fear his testimony will not help the cause very much. He seemed glad of the chance to speak, and spoke to the point, but he is not a Church member. We have made him a subject of prayer for some time.

"Mr. Ling spoke in finishing, and explained some points which had been raised in the course of the talking. Several others were present, and I am certain the remarks made will be blessed to them.

#### SAVED AND KEPT.

"About eighteen months since I baptised a man called Ma. He was a YUN-NAN man and a Mohammedan. The week after he was baptised he had to leave Bhamo, and went to China, as his mother was very sick. Two weeks since he returned and stayed a few days. I had some pleasant intercourse with him. From his prayers and other remarks I am sure he has been true to the LORD. He was one Sunday with us, and we remembered our LORD's death together. He was very glad to be with us for a little time. He has gone down the river, and we will probably see him before he returns to China.

"Another man called Chang was one of our most regular attenders for some months. He lost some property by a fire, and he also had a good deal of sickness, so he made up his mind to return to China. The Government Authorities have been restricting the Chinese a great deal lately, and many very respectable, honest Chinamen have returned to China. I was very sorry indeed to lose 'Chang.' He knew the Gospel fairly well, and was not afraid to tell it out to others, though he was not a Church member. I pray God he may have courage to tell the good news in China.

"This has always been a place of change, and I suppose it will continue so.

"There are a number of well-to-do Chinese merchants here, but I find most of them very proud. Mr. Ling has considerable influence with this class. We would like to have a more settled population, but we are profoundly thankful to God that He has seen fit to use us.

#### WORK AMONG THE BRITISH SOLDIERS.

"The soldiers have a chaplain now. I give them one evening a week. They are a difficult class to influence, and they are changed very often. Just when I begin to know the men well and get them to meetings they are moved. Five or six different regiments have been here in two years. I soon get to know the men, and with the help of God have been able to lead not a few into better ways. Many grateful remarks have been made by the men for blessings received at our meetings. Very many soldiers have Christian friends at home, who are daily crying to God for them. A soldier in the fort last night told me of his friends being wealthy, and Christian people. He is from Cambridge. He knew Studd, Turner, etc., well. He was slightly intoxicated, but he came to our meeting and sang the Gospel hymns heartily. There are many such prodigals in the army."

#### 2. Ta-li Fu.

Mr. and Mrs. JNO. SMITH.  
Mr. THEO. FOUCAR.

Mr. JNO. A. ANDERSON.  
Miss E. M. S. ANDERSON.

During the two years the friends working here were cheered by no conversions; no adult had ever been baptised in this city from the commencement. Yet persistent work has been done for years, and some school-boys were brought to CHRIST. It will be remembered that this city was the Panthay capital during the Mohammedan rebellion; there are many Mohammedans here still. Also no small part of the country near is occupied by aboriginal tribes who do not speak Chinese. Is it not time that some of them also had an offer of the Gospel?

The coming of Mr. Anderson and his sister has been a great cheer and help, and his dispensary has brought many under the sound of the Gospel. We ask prayer—special prayer—for Ta-li, and for the workers there, that the reaping time may soon come.

Mr. Jno. Smith wrote on Dec. 3rd, 1891:—

"We are all in good health and have every needed creature comfort. In spiritual things we find it very helpful to have a new brother and sister among us.

"In our work we are not discouraged, but we do wonder that the fruit is so long in coming. Our meetings have been going on very well on the street and in the chapel. I have not been able to be much in the villages during the last two or three weeks.

"We find the medical work to be helpful: from fifty to seventy patients come on Mondays and Fridays; we require them all to be in the hall by eleven o'clock, and this gives us a good opportunity of preaching to them."

#### 3. Yun-nan Fu.

Mr. TOMKINSON. Mr. J. GRAHAM.  
Mrs. TOMKINSON. Miss ASPINALL.  
Mr. H. A. C. ALLEN. Miss E. FYSH.

The work here also is beset by many difficulties. Two persons were baptised in 1890 and two in 1891. The Gospel witness has been borne in many places outside the city as well as inside, and gradually the light is spreading.

A few brief extracts from Mr. Tomkinson's diary will give some idea of the work done at this station:—

"Monday, Sept. 21st, 1891.—Our brothers Allen and Graham left us last week for a journey to the south of the Province. On Friday we distributed 1,900 books to the students as they left the examination hall. Very few refused them. A little of the truth will thus be carried to all parts of the Province. Our brethren of the Bible Christian Mission helped in the distribution.

"Tuesday, Oct. 6th.—Spent the day in preaching and book-selling outside the south gate. We went through about half the suburb, taking a number of stands. Many heard the message, and many books were sold.

"Friday, 9th.—Visited several villages outside the south gate.

"Sunday, 11th.—Good congregations, both of men and women.

"Tuesday, 20th.—Bros. Allen and Graham returned, having been away five weeks; they had good times both in preaching and book-selling."

"Nov. 3rd.—Visited and preached in six villages.

"Nov. 5th.—Preaching and book-selling in four villages, and in one of the suburbs.

"Nov. 9th.—Visited five villages. One was large, and we preached in four different parts of it.

"Nov. 10th.—Preaching in seven villages; have only been to these places once before."

We might add more, but the above extracts are sufficient to show that our brethren have been hard at work. Miss Hainge in her diary frequently urges the great need of woman's work. Many additional workers are needed for YUN-NAN, but the distance is great, and consequently the expense of the journey thither. We need to pray the LORD of the Harvest to provide both workers and means.

#### 4. K'uh-tsing Fu.

MR. OWEN STEVENSON. MR. and MRS. CURNOW.

It will be remembered that this work was commenced

in 1889, and the labours of our friends have already been rewarded with first-fruits, two having been baptized in 1891. Mr. Owen Stevenson writes on December 12th, 1891:—

"In reviewing the year which is now drawing fast to a close, I am not at all satisfied with the visible fruit; but we know that that which is visible is not the measure of real success; and even if one had to spend one's life like Jeremiah or Geo. Bowen one should not be discouraged while working faithfully. I rejoice that I have been enabled to visit every town and most of the villages in the district, and brother Curnow has been able to itinerate also. I hope to revisit them this year."

## XII.—KWEI-CHAU.

*Population of Province, 4 or 5 millions; Area, 61,554 square miles.*

MISSIONARY SUPERINTENDENT—REV. J. W. STEVENSON.

*Stations, 3; Missionaries, 10; Native Helpers, 6; Baptised in 1890-91, 23 Converts; Communicants, 58.*

IT will be seen that the work in this Province is more encouraging than that in YUN-NAN, though in some parts there is much more anti-foreign feeling. Had we been able to place a more adequate staff of workers in this Province, where we alone work, new ground might probably have been occupied and possibly the aborigines have received some measure of attention. We are very thankful to have been able, during the present year, to add to the staff one brother and two sisters.

#### 1. Kwei-yang.

MR. and MRS. S. R. CLARKE. DR. and MRS. PRUEN.  
MR. THOS. WINDSOR. MR. A. C. ROGERS.  
MR. F. BURDEN.

WORK in this city was strengthened by the transfer of Dr. and Mrs. Pruen from SI-CH'UEN, who have since been joined by Mrs. Pruen, sen. Dr. Pruen's medical work has increased in interest and value. Mrs. Clarke and Mrs. Pruen, having their little families to care for, had been greatly desiring the help of single sisters, regretting that they could not do what they desired for the women. Eleven converts were baptized in this station during the two years; but the workers ask our prayers that the zeal of the native Christians may be increased. We were hoping much from Dr. Cameron's proposed visit: may the LORD raise up some workers who may give themselves to visiting distant parts of China, and holding such conventions as may be possible for cheering and refreshing weary workers.

#### 2. Gan-shun Fu.

MR. JAMES ADAM. MR. CECIL G. SMITH.

There are some promising out-stations in this district, and the work has been more encouraging in them than in the prefectural city. Twelve converts have been baptised during the two years, and we are very glad that our brother Adam has a colleague in Mr. Smith, and ere this another in Mr. Freedy. An interesting account of the work in this district was given in the November number of CHINA'S MILLIONS for 1891, to which we refer our readers for further details.

#### 3. Hing-i Fu.

MR. B. CURTIS WATERS.

This is a new station. It was opened by our brother, Mr. Waters, in the autumn of 1891, and he has been much prospered ever since he took up his abode there. A house suitable to begin with was rented, having a small preaching-room, and also a shop, in which the native helper is

able to speak to the people. The people are very friendly, as also the authorities with whom they have come in contact. Mr. Waters writes on January 17th:—

"We are beginning to be known in the country. I visit the markets (*i.e.*, the towns and villages on their market-days), and sell books and preach the Gospel. Soon after the Chinese New Year I hope to be able to visit some of the neighbouring districts.

#### A PREFECT'S GOOD-WILL SECURED.

"We have had about half-a-dozen opium suicide cases, and I have been enabled to save them all. I was called to one, a girl belonging to the establishment of the former Prefect of this place. He was at the capital (Kwei-yang), where brother Windsor relieved him of a tooth which had caused him much pain for some months, almost incapacitating him from the duties of his office. Dr. Pruen subsequently attended him. He has returned here for a short time on official business, and a day or two after his arrival invited me to sit with him. (He is a HU-NAN man, as is the present Prefect.) He was very thankful for the benefit he had received, and evidently has spoken well of the brethren at the capital.

"Among other visitors, I have had a KWANG-SI man from Peh-sih, who heard the truth several times, and was interested. The day before he returned home, he came wanting books to take back with him, that he might let his friends see. He bought a New Testament, with which I gave him a selection of small books and tracts. I had a long talk with him, and was much struck with his earnest simplicity. I think I have not previously met a man so evidently earnest and sincere. I spoke to him with The Book in my hand, and shewed him the passages of Scripture which declare the way of salvation. I feel sure that he grasped the idea of substitution, and on my

telling him that God loved men, he said very earnestly that it must certainly be so. I have followed him with my prayers, and we know not what God may do through that man and those books, and in bringing light to some in that dark Province.

"On Christmas Day I had quite a number of native Romanists

in. Several of them were Chung-kia-tsi (an interesting and numerous tribe), and among them was an old man who has preached their doctrine for twenty years he told me. I brought the Book and its teachings before them, and earnestly warned them not to be misled by men about salvation."

### XIII.—HU-NAN.

*Population of Province, 16 millions; Area, 74,320 square miles.*

WE are still without permanent workers for this Province and for KWANG-SI; inexperienced missionaries are unsuitable, and those who have had experience are all required for stations where the work is more advanced. Several journeys have been taken into the Province by our workers from the N. and the E., and one of them, Mr. James Lawson, was somewhat roughly handled and beaten. The claims of his own work in KIANG-SI have prevented his making further attempts for HU-NAN.



YÜH-SHAN ON THE KWANG-SIN RIVER, KIANG-SI. *Drawn by J. T. Reid (see page xci).*

### XIV.—KIANG-SI.

*Population of Province, over 15 millions; Area, 72,176 square miles.*

ASSISTANT SUPERINTENDENT—MR. ARCHIBALD ORR EWING.

*Stations, 13; Missionaries, 48; Native Helpers, 22; Baptised in 1890-91, 86 Converts; Communicants, 253.*

THE work in this Province has made cheering progress in spite of all the hindrances caused by the disturbed state of feeling which has been so prevalent in China during the year 1892. Seventy-two persons were baptised, only fourteen in 1891, but many more were converted, as letters which have appeared in CHINA'S MILLIONS from time to time, and especially Mr. Orr Ewing's account of his visit to the stations and workers, have shewn. Marked progress has been made on the Kan River where three new stations have been opened; but there is much opposition, and there have



been determined attempts to drive some of our brethren away. As we have been giving Mr. Orr Ewing's account of his journey it will be unnecessary to go through this Province again station by station.

### XV.—CHEH-KIANG.

*Population of Province, over 12 millions; Area, 30,150 square miles.*

MISSIONARY SUPERINTENDENT—REV. J. MEADOWS.

*Stations, 13; Missionaries, 36; Native Helpers, 73, and 32 Unpaid; Baptised in 1890-91, 291 Converts; Communicants, 1,215.*

THERE has been much to encourage in this Province during the past two years. In nearly every district the progress has been steady and more rapid of late than before-time. The exceptions have been in the prefecture of Ning-po, and in the city and vicinity of Kin-hwa. The absence of Mr. Thompson from Kiu-chau also, on his furlough, has naturally prevented the same advance as before he left; still the work has been sustained, and in the out-stations in which our sisters labour, the additions have been quite encouraging. We are obliged from lack of space to omit giving details of the special work in each station, but hope to more adequately take it up early next year. The names of the missionaries and their stations were given in the April number, and the statistics of each station in the tables printed in July. Speaking of the work as a whole Mr. Meadows says, "The LORD is indeed blessing CHEH-KIANG; the work is more encouraging than in any previous year and the outlook is most cheering."

## A Visit to the Stations on the Kwang-sin River, Province of Kiang-si.

By ARCHIBALD ORR EWING.

(Concluded from page 147).

WE had agreed with a boatman, through the native helper, to take us to Kwang-feng, but after the man had accepted the little deposit usually given in proof of a bargain having been made, he had taken other business and filled up his boat with cargo. It was thus quite a late hour before we were able, with no little difficulty, to get him to fulfil his contract, and discharge the goods into another boat; but we were firm, and, in the end, succeeded in getting on board about ten p.m. on Friday night.

HO-K'EO TO KWANG-FENG.

During the course of this interesting journey we frequently felt sorry that time would not admit of our spending a Sunday at each of the centres of work which we had been asked to visit. As the days slipped by, however (many of them marked by some of the delays incident to travelling in China), it became evident that if we were to reach Shanghai before the Chinese New Year (when, for some days, all kinds of work and traffic are suspended) we must hasten onwards. Accordingly, on the present occasion, notwithstanding the fact that it was Saturday morning, we believed it to be the LORDS will that we should proceed on our journey, reluctant though we were to part from the kind friends at Ho-k'eo. We passed a quiet Sabbath at a small village by the riverside; but as the weather was showery all day, we did not get far from the boat, though we gave away a few tracts, and bore a little testimony for JESUS.

Our head boatman disappeared early in the morning, having gone to visit his home, which was in a village only fifteen *li* away; leaving his boat in charge of his assistant. This man listened most attentively to the Gospel, at the little service we held on board, so Mr. Reid gave him a copy of Luke, which he read for hours; in fact, until late in the evening. As the river narrowed we passed a great number of water-wheels of very primitive construction.

As each of these wheels revolves it carries round a long

shaft, on which are riveted, by means of wooden spokes, a number of rude wooden cog-wheels, each having three projecting teeth. As these revolve they come in contact with one end of a wooden lever, to the other end of which is attached a head of stone, acting as a hammer. The teeth of each of the so-called cog-wheels press in turn on the outer end of their respective levers. This raises the stone heads inside the shed to a considerable height, until the limit having been reached, and the ends of the levers released—the stone hammers fall with a fair degree of force on the grain underneath. The chief use to which this water-power is put seems to be that of shelling rice from the husk. The number of levers varied in different sheds, but we observed some that had as many as twenty on each side.

Tuesday morning found us still at a distance of twenty-five *li* from Yang-k'eo, so after breakfast Mr. Reid and I, hearing that the road was more direct than the river, went ashore, as we thought we could save time by walking the remaining fifteen *li*. But there had been a good deal of rain, and consequently it was difficult to get along without slipping.

TRIALS BY THE WAY.

We had, however, made seven or eight *li*, and I had had an opportunity of witnessing to a man who had listened with considerable interest, when Mr. Reid's heel grew so painful, that rough the chafing of his shoe, that it became evident we must wait for the boat. It was a long wait, and we found the wind piercingly cold, so that we had never been more thankful to seek even the poor shelter which a boat open at both ends affords. Even after coming to an anchor outside the town we were still further delayed, for it was some time before our servant, whom we had sent to find out the mission house and announce our arrival, returned. There are three sisters in all located in Yang-k'eo—Misses Irvin, Nordstrom, and K. Anderson—and the present accommodation would not admit of more being permanently housed. They had been suffering a little, perhaps, from the over-

anxiety of the mandarin for their safety. This official had been so concerned that nothing should happen to them, that for a time they were prevented from paying any visits to the surrounding villages. Latterly they have not had the same amount of attention, as the present state of things does not call for it. The work here is just in its infancy, but the LORD has His few witnesses. Two of the church members are brothers, and they have been exerting a favourable influence on their relatives, some of whom are much less opposed to the Gospel than they were, and are even inclined to come and hear for themselves. The third member of the little church is a man who owns a barber's shop. He is of rather a timid disposition, and in the times of trouble had been a little faint-hearted; but, praise the LORD, he has come through, and is now, apparently, in a more satisfactory state of soul than formerly. His wife is, I am grieved to say, still much opposed to the Truth, and will hardly listen when our sisters go to see her. She is possibly feeling especially bitter because since her husband became a Christian they have

#### LOST THEIR TWO SONS

who worked the shop. May the LORD soon change her heart. He is able! Miss Irvin has been rather tried, through having had no Bible-woman to help her with the women, but the LORD has now provided one, who was expected to arrive the day after we left. Kwang-feng is but twenty *li* further up the stream, so Mr. Reid went on by the boat, and I stayed behind to walk up with the evangelist in the afternoon. At dinner-time it was raining heavily, but I was persuaded we should go, and so, notwithstanding the rain, we started. I had put my whole position before the LORD, pleading that it might become fair, and in a short time my petition was granted. Thus I was enabled to have an important conversation with the evangelist, which, had the rain continued (making the roads so slippery and difficult to travel) it would have been almost an impossibility to have held. How blessed the man is who trusts in the LORD we shall never be able fully to estimate.

It was well on in the afternoon when we came within sight of the city of Kwang-feng, and Mr. Ch'en, the evangelist, took me round by the boats to see whether Mr. Reid had arrived, for the thought had been expressed that he might be late in reaching the city, owing to the difficulties to be met in coming up the rapid river. The boat, however, had already reached the landing, so having procured a change of shoes and socks (for the ones I had on were soaked) we turned our steps towards the mission quarters.

#### ARRIVAL AT KWANG-FENG,

The warm welcomes usually given to friends arriving at mission stations in the interior of China are very pleasant to receive, and in some cases, on going to the houses of those who are perfect strangers, or perhaps belonging to other missions, the greetings are quite as cordial. We ourselves experienced such kindness all along the way, that it is impossible to pass it over without mention. Miss Fitzsimons and Miss H. Turner are the two workers in charge of this station, and everything seemed bright in their little home in the heart of this heathen city.

The small church here has been considerably tried by the conduct of one of its members, who had shown great zeal in preaching the Gospel, and had also borne suffering for CHRIST's sake before he was employed as colporteur, and even after; in fact, until the time when the sisters left for the conference of Canadian workers in Shanghai. Before their departure they had agreed to dispense with his services, for they were not sure what might happen during their two or three months' absence, or even if anything might occur to hinder their returning to Kwang-feng.

This action of our sisters led to the man's true character being revealed, and he was reported to have said such things in their absence that they did not feel it would be right to again employ him. It is a sad case, for he had formerly been so bright and earnest; and now they have no knowledge even of where he is. Disappointments of this kind cast the workers upon the LORD, for the trial is of a very, very real kind—yet His grace is sufficient.

This was not only a great grief to the foreign workers, the dear native evangelist had also felt the matter keenly. Praise the LORD! there are, on the other hand, many things which are truly encouraging in the work, and the Christians here seem a specially happy lot.

#### THE CASE OF AN OLD MAN

is very interesting. He was walking one day along the street, when he noticed one of our sisters speaking to an old blind woman, and that while the conversation was going on she had raised her hand and placed it on the shoulder of the woman. The man said to himself, "Ah, there is love in that religion," and so he was attracted to come and hear the Gospel, and is now a follower of JESUS. He lives in a place supported in part by the magistrate, and in style something after the nature of an almshouse, into which men are admitted, after reaching a certain age, by paying a sum of money, and I believe that food and clothing are both supplied to these privileged individuals.

When it became known that our old friend had embraced Christianity, the authorities sought to turn him out, but, in answer to prayer, the LORD interposed, and he is still an inmate. His witness, too, has been owned of the LORD, as the following incident will serve to show. When one of our sisters was visiting in the villages, she came across a friendly old woman, whom she was surprised to find knew something of the Gospel. During their conversation she remarked, "I believe it is true!" and added, "I mean to come to worship when I can; but I am a servant, and am not often able to get out." What was more, she went on to say that she could pray, and at once repeated a simple prayer in a becoming manner. Our sister was greatly astonished, and inquired who had taught her, when to her joy she found that this was the result of the faithful witnessing of the old man from the almshouse.

No doubt, with a few men of this stamp, the Gospel would soon be made widely known throughout the district. There were further cases of interest, but they must be passed over.

As only a few foreign gentlemen had visited the city, and some strange rumours were afloat about us, it was thought desirable for me to walk down the principal street along with the evangelist, and let myself be seen. Apart from a few calling "foreign devil," there was no other unpleasantness.

#### BY SEDAN CHAIR TO YÜH-SHAN.

Up to this point, since leaving Nan-k'ang Fu, we had made our home on board the boat; from here to Yü-shan we required to hire chairs, each borne by two coolies. On the following morning, having settled with the boatman, we started from the mission house about 9.30 a.m. for Yü-shan, the splendid day giving us the prospect of a nice time by the way.

It was quite a novel experience for me to ride in a chair carried by men, having been accustomed to walk while in the Province of SHAN-SI; but the shoes purchaseable in Shanghai do not favour a long journey afoot. It appeared to be market-day in Kwang-feng, and we met hundreds of men, each carrying two baskets of grain, one at either end of a long pole balanced across one shoulder.

About noon we met a messenger from Yü-shan, and it was pleasant to receive a letter of welcome written by

Miss Guex, in the name of herself and the sisters. We were rather more than half way when the bearers stopped for lunch, and we enjoyed a drink of tea while eating a packet of cakes which the sisters had kindly given us on leaving Kwang-feng. The road lay right among the hills, and in many places was very muddy owing to the recent rains. However, we succeeded in reaching Yü-shan before dark, and, crossing the river by the bridge of boats, we entered the city by the south gate.

With little difficulty we found our way to the mission premises, and were pleased to learn that the sisters were all well. This house, with a comparatively large piece of ground surrounding it, reminded me somewhat of our northern houses, though it is true we have only very few places with much ground attached.

We had passed Miss Mackintosh on her way to Shanghai, as already mentioned, at Shui-hung, and we were, in one way, sorry she was absent, for the work in Yü-shan during recent years has had her name principally associated with it. We however met with a warm reception, and were pleased to make the acquaintance of Misses Guex, Horsburgh, Ross, Pook, Nilson, M. Anderson, and Ahlström, who are in the meantime located here. The house, which is a two-storied building, has a splendid amount of accommodation. It seemed also to be in a very healthy situation, and to be most suitable for its present use, namely, as a centre for sisters who are devoting most of their time to the study of Chinese.

#### PASTOR TSIANG.

Mr. Tsiang, the pastor, impressed me very much by his natural simplicity. In prayer this characteristic is clearly shown, and is most desirable; for there are many dear native Christians who are in the habit of employing certain set phrases in addressing God. This is apt to tend to formality, and it was delightful to meet one who could freely pour out his heart before the LORD. He is a man of choice spirit, and cannot fail to be a blessing to the flock under his care, though he may, perhaps, be a little timid in times of persecution. The evangelist, T'ung, was one of the first converts in this district, and has known the LORD for twenty years. Praise God, he does not appear to have grown cold in his zeal for souls, but is bright, and thoroughly in earnest.

On Sunday, after the forenoon service, a teacher found his way into the hall, and stalked round, after the usual conceited manner of his kind, examining the different scrolls and proclamations which had been hung up against the wall. As a matter of courtesy, we welcomed him, and entered into conversation; but he was far above being taught, for he professed to know everything! After a while, the evangelist, who had left his rice to join in our talk, ventured to request the teacher to listen to him for a minute, but he turned quite angrily away, as much as to say, Why! do you presume to think you can instruct me?

#### DEPARTURES FOR CHINA.

From Australia.—Misses Wallis, Davis, Martin, and Cannon (B.C.M.) left Melbourne for China on August 30th. Another party, consisting of men, were to follow shortly.

From Canada.—Messrs. Hollander and Urry on Oct. 10th. From London.—Sailed by P. and O. steamer, *Ballaarat*, on November 10th, connecting at Colombo with the *Siam*: Messrs. Stanley P. Smith (returning), G. E. Betts, C. F. E. Davis, W. J. Davey, and F. B. Webb.

To leave by P. and O. steamer, *Australia*, on November 25th, connecting at Colombo with the *Mirapore*: Misses S. Cream, L. Dunsdon, Is. Gray, C. Williams; also Misses V. Hammen and W. Arpiainen of the Free Finnish Mission, as Associates of the C.I.M.; and possibly some others.

CHEFOO SCHOOLS.—We regret that pressure on our space again prevents our giving the promised plan and elevations

At this point, Mr. Reid opened his Bible, which had alternate columns of Chinese and English, and pointing to the latter, he said, "Please read this." The scholar shook his head, and confessed that he did not understand the English words.

"Precisely so," we replied, "and without having one to teach you who knows our language you would be unable to learn it, and we therefore maintain that the Truth we preach differs from any other kind of knowledge in this, that, being a doctrine of revelation, the only true Teacher is the SPIRIT of GOD, and apart from His instruction it is not possible to either receive or understand it."

Our visitor evidently did not apprehend our meaning, and continued to argue that the teachings of CHRIST and Confucius were much the same. May his eyes be opened by the HOLY SPIRIT, that he may know that which at present it is not possible for him to grasp apart from GOD's help. The number of church members is only a few short of a hundred, but, as many of them are advanced in years, death has lately carried off quite a few.

It is most encouraging to note that the native helpers at several of the stations in the province have been supplied from Yü-shan, and thus the Church here has been helpful in carrying the truth to places which were formerly without any witnesses.

#### A SABBATH AT YÜ-SHAN.

We enjoyed the Sabbath among the members, and many a hearty invitation was given us to return when it became known that we were leaving on the morrow.

At the forenoon service the large hall was well filled with an attentive audience, after which the worshippers gathered in family groups to eat the rice they had brought along with them.

In the afternoon, by request, I gave an account of the LORD's work in different parts of the Province of SHAN-SI, and I also sought to stir up my hearers to greater zeal for the MASTER in the coming year.

The evening gathering took the form of a praise-meeting, when some testimonies were given about conversion, and also about individual guidance.

Thus we completed our work in visiting the stations on the Kwang-sin river, and our hearts were filled with praise and thanksgiving to the LORD for what He had permitted us to see.

In writing the foregoing, the names of many native Christians have been mentioned. Before closing, may I request each reader to pray especially for those named, that the LORD may keep and bless them, because it has been observed that when men or women are brought into notice in this way Satan has especially seemed to attack them. Should this be so, in the case of any of these dear KIANG-SI Christians, may the LORD grant them the victory, and may many of the LORD's children esteem it their privilege to sustain them by prayer!

of the proposed new school building for boys. Particulars as to what is in contemplation and the anticipated expenditure will be found on pp. 120, 121, in our September Number.

A Farewell Meeting for the ten brethren who sailed on October 28th, as well as for those arranged to sail in November, above mentioned, was held in Exeter Hall, London, on Monday evening, October 24th, under the presidency of Mr. T. A. Denny, when short addresses were given by those about to leave. The meeting was felt to be a time of great interest, and will, we feel sure, call forth much prayerful sympathy.

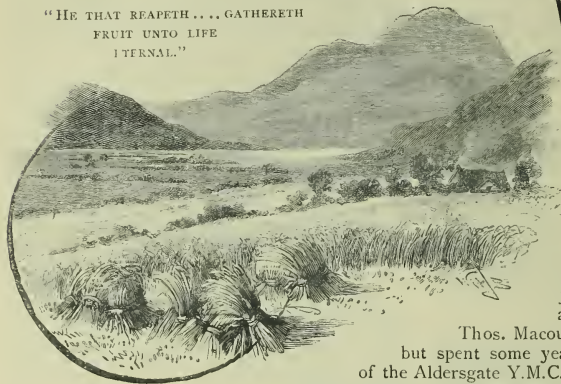
"China's Millions" in America and Australia.—The Australian Council of the C.I.M. will commence, in January, the publication of an Australasian Edition of "China's Millions." A North American Edition has been published in Toronto for some years. The German Alliance Mission have also recently commenced a similar publication.



## In Memoriam.

THOMAS MACOUN.

"HE THAT REAPETH . . . GATHERETH  
FRUIT UNTO LIFE  
ETERNAL."



early in 1889. After a period of study at the language in Gan-k'ing, he gave help for a time at the Chefoo Boys' School, and later assisted Mr. Taylor and Mr. Stevenson at Shanghai by shorthand writing, in which he was proficient. The following notes contain reference to some of his later experiences :

" I HAVE FINISHED THE WORK WHICH THOU GAVEST  
ME TO DO."

OUR brother, Thomas Macoun, is with the LORD. One brief word flashed across half the world has brought the strangely unexpected tidings to bereaved hearts at home that deeply mourn his loss. We can gather but little of the circumstances ; we do not even know, as yet, the day on which he passed within the veil, but the few facts that I have reached us form so touchingly appropriate a termination to the last stage of his life-story that we feel our friends would wish to have them just as they are.

Our brother's sun has set on the peaceful close of a glad day of harvest. Just as the wearied but thankful reaper wends his way homeward in the evening light, so in the quiet of that September hour, " bringing his sheaves with him," our friend and fellow-labourer has entered into rest.

Little more than a year ago, in the autumn of 1891, Mr. Macoun, in common with not a few of our mission circle, then resident in Shanghai, received a very marked accession of spiritual blessing through the visit of some dear fellow-missionaries from Fuh-chau. This blessing deepened as it continued, and led to an earnest longing for the salvation of souls in the community around us. Debarred from attempting Chinese work, on account of the difficult and unknown Shanghai dialect, Mr. Macoun's thoughts were turned to the condition of our own countrymen, of whom so many are found in that settlement. For several months one of the vessels of the English fleet, H.M.S. *Caroline*, had been lying near us in the river, with a company of 170 men on board, amongst whom were no decided Christians.

WITH profound sorrow we have to chronicle the departure of this servant of CHRIST and brother beloved. The news of his serious illness had reached home, but it was hoped that with the blessing of God on medical skill and careful nursing, both of which were happily available, our brother would have been spared to us. But a cablegram received for his brother quenched our hopes and saddened our hearts. Letters just received tell us that he passed away on Monday, Sept. 26th.

Thos. Macoun came from the north of Ireland, but spent some years in London, and was a member of the Aldersgate Y.M.C.A., where he was well known and highly esteemed. He formed one of a band of seven Y.M.C.A. men who sailed from London on Nov. 28th, 1888, arriving in China

It came to Mr. Macoun's knowledge that no meetings were being held for the men—there being at that time no seamen's chaplain in Shanghai—and this special need was laid as a burden upon his heart.

The consent of the ship's company having been obtained, the commander very kindly gave permission for the meetings, and early in November these were commenced. From that time steadily on, for ten months, our brother never failed to be on board the *Caroline* twice every week, except when absolutely prevented by ill-health or pressure of much occupation. It was the writer's privilege to be closely associated from the first with this work, and many are the precious memories of blessing then outpoured.

It was a time of wonderful ingathering. The power of the LORD laid hold upon some of the most ungodly of that ship's company, and wrought so mighty a change in their lives that many others were impressed, awakened, and brought in. Within a month seven men were rejoicing in CHRIST JESUS. Three weeks later the little band had grown to twenty-two in number, and still the blessing went on. Occasionally there were rumours about the departure of the *Caroline* for another port, but month after month went by, and still she lingered, until time had been given for many of the Christians to become well-established in the faith.

During all this period it was not difficult to trace the gradual growth and ripening of spirit that marked Mr. Macoun's experience. Very busy as he usually was in his office duties, as shorthand writer for Mr. Stevenson and Mr. Hudson Taylor, he was always ready in spare

moments and leisure evenings for his much-loved work amongst the men. Most earnestly, and with unflinching hopefulness and patience, did he watch over their progress in the spiritual life, and his brotherly love and sympathy will long be remembered by them with gratitude to God.

It was a great joy to him when, in the month of May, thirteen of the Christians from the *Caroline* were publicly baptised upon profession of their faith in JESUS; and to watch their rapid growth in grace and in the knowledge of God was his constant delight.

At last, in the long hot days of August, the final decision came that the *Caroline* should leave very shortly for Japan. On Friday, the 26th, a farewell meeting, held up at the Mission House for the Christians, proved a memorable season, full of blessing. Mr. Macoun was present, and seemed quite himself, taking no small share in the happy, hearty gathering. Parting words were said, and earnest thanksgivings ascended from full hearts. It seemed hard to separate, though they expected to meet again on Sunday, all being well. Little did they think, as reluctantly the meeting was drawn to a close, that one familiar residence would be seen amongst them there no more! It had been a farewell meeting, indeed; less for the sailors, however, than for him who was so soon to start upon a different journey, destined to end in the calm, Home-haven that lies beyond life's troubled sea.

The day after the meeting Mr. Macoun seemed but

poorly, and on Sunday he was not able to go on board as usual. His illness rapidly increased; it was typhoid fever, and soon his condition became critical. Rapidly the week passed by, and Sunday morning, September 4th, drew near, when the *Caroline* was to leave for Japan.

We know but little more, except that as the dear old ship was moving slowly down the river, leaving Shanghai behind—dim in the distance, but ever memorable to many a heart on board her—our brother, too, was on his journey, passing across the narrow borderland into the sunshine of the life beyond. The mess deck of the *Caroline* had been his last reaping ground, and as she went away he could turn homeward with those gathered sheaves, feeling as to that privileged service, "*I have finished the work which Thou gavest me to do.*"

"Blessed are the dead which die in the LORD from henceforth: Yea, saith the SPIRIT, that they may rest from their labours: and their works do follow them."

There is one thing we all may do in memory of our dear brother Thomas Macoun—perhaps the one thing that would have pleased him most. Let us all pray, earnestly and continuously, that of the goodly band of over forty naval men on board the *Caroline* who professed conversion to God during the past ten months *not one may be found wanting* in the day when He cometh to make up His jewels.

M. G. G.

## Suffering for the Gospel.

EXTRACTS FROM THE DIARY OF MR. CECIL POLHILL TURNER.

THE following diaries will be read with much interest and sympathy for our dear brother and sister. "We are full of praise to the LORD," writes Mr. Turner, "first for giving us the honour of some little fellowship in His own blessed sufferings (and some of these I realised in a way impossible without actually going through the same oneself), and secondly for gracious deliverance in time of need. On going to Sung-p'an we had some texts given to us: one was, 'A great door and effectual is opened unto me, and there are many adversaries.' The latter part we know, and the former part we believe. Oh, for more of Paul's spirit, which is CHRIST's, to glory in distresses!"

The treatment accorded to our dear brother and sister is that which the poor deluded people are accustomed to accord to their own gods in seasons of drought. But we have not in our mission experience known of women being so treated before. Satau rages, knowing that his time is short, but he cannot go beyond that which God permits. He has indeed trusted our friends with trial, and no small blessings has he in store for them, and for the poor blinded ones who mistook friends for foes. The lesson we have to learn is to pray all the more for our missionaries, and for the poor slaves of the wicked one.

SUNG-PAN, SZ-CH'UEN, May 30th, 1892.—Left Tsin-chau Thursday, March 6th. My wife in sedan chair, the two little ones in panners on the donkey. Messrs. Hunt, Redfern, Belcher, and a few natives escorted us a short distance. Reached Kwang-yüen after a fair journey in seventeen days, on Saturday, April 12th, and received a kind welcome from our sisters, Misses F. Culverwell and Kollenbeck. We remained their guests for thirteen days, and right glad were we of the rest, and right hospitably did our sisters care for us. A nice field is open to them from Kwang yuen, and a good start is being made.

ENTERING SUNG-PAN.

My wife was very tired from the first part of the journey, and it was with some misgivings at times, though we found no place to doubt GOD's leading, that we again set out on the final and what I promised to be the hardest part of the journey. He did help us, and gave grace and

strength, preserving the little ones through many a danger and difficulty, especially in two emergencies, which looked serious, when the donkey lost his footing and was precipitated some feet below, but in each case on to sound ground. It was a very real relief to reach Sung-p'an at last, on Friday, May 13th, twenty-two days since leaving Kwang-yüen. Rain on one occasion, chair-bearers' indisposition on others, caused the extension of the journey.

In a former diary we have made a few remarks about this part of the road, so will now only say that the beauty of the scenery, especially of that between Lung-gan and Sung-p'an, was much enhanced by the foliage and flowers in great variety, rhododendrons, and many whose names I do not know. The last two days of the journey the country was very bare, hardly a tree to be seen. The last forty I trotted on in front.

Arrived at the house we had taken, was disappointed to find the landlord had done nothing in the shape of repairs; the man Mr. Wang, who was to have done a good

deal of cleaning up (thinking, I suppose, that since the house had not been repaired cleaning would not be necessary), had not cleaned a room, and, of course, everything was filthy. Then the occupier of half the house, who, according to agreement, was to have left in the third month, was still living in the house, and is doing so up to the present, though I have paid rent for the whole house. The landlord has been away ever since, under the plea that he fears the magistrate. In the first instance we reckoned the house would only just be large enough, *now* you may imagine we are a little cramped with only half.

Well, on arriving the first thing was to do a little cleaning, put the beds in order, and await my wife, etc.

Though the accommodation is inconvenient, we have plenty of guests, Mohammedans, Chinese, and Tibetans, and they continue to come. My wife has not been herself since we got in, suffering from headache a great deal, and unable to see many guests. The little ones quite recovered from the journey, and are well.

#### INTERVIEW WITH THE MAGISTRATE.

A day after our arrival a writer from the "Ya-men" (Magistrates' office) came and wished me to see the Lao-yea. I did so a few days after. The magistrate is a HUNAN man, and only entered on office two days before our arrival, though he has been here before. He was fairly kind, enquired what our purpose was, and gave permission to us to live in peace. The man who negotiated the house for us seems to have had some matter with the magistrate on a former occasion, and now the latter, according to the man's account, makes his help to the foreigner a handle for annoying him; however, I don't think it is so in any great extent.

On Thursday last I paid a visit to Changla, the monastery where I was so kindly entertained a few months ago. The Lamas were again kind and glad to see me; but could not come into the town at present because of a quarrel with another tribe, which had not been settled.

Further acquaintance with Sung-p'an confirms my impression as to its suitability for a centre. Trade caravans are constantly leaving on one, three, eight, and twelve months' journeys to the Tibetans of the tents north-west, west, and south-west of us. We are now in communication with *Chen-tu*, the capital of the province, by which our letters will come. Presently we hope to change our home. Mr. Wang, the Pao-ning enquirer, is a help to us, and is staying on with us for a while until we are more settled.

Yang-tz-ling, August 15th, 1892.—Brother Cormack left us on the 4th of July. On and off it rained that week until the following Saturday, 9th. Then followed a delightful spell of fine weather, a pleasant change after the two months of almost uninterrupted rain. The glass went up gradually to 70°, and presently, one day to 80°.

#### MUTTERINGS OF A COMING STORM.

On July 20th arrangements were completed, the agreement written and surety paid on a new house, a much more convenient one than that in which we were residing: permission, too, had been given by the magistrate. The landlord was to put the house in repair, and put up a wall. Next day we were told the wall could not be begun until rain fell, as water was required; at the same time our men reported that there was a great deal of "yao-yen" (wild talking) about us on the street, as the cause of the drought. We were surprised to hear there was a drought. Day by day the "yao-yen" got worse, as the fine weather continued, and we had not a few visitors enquiring the reason of the drought, and what the remedy. To all I replied that we could do nothing, but that our God could, and pointed them to Him.

On Monday, the 25th, my wife was recovering from her long illness and prostration, and was able to be about a little. On Tuesday and Wednesday, 26th and 27th, I was able to get out and preach on the street. That day, the 27th, the officials sent to tell us that the people were all excusing us of being the cause of the drought. I was seen to go out of the city gate, so they said, and bury a glass bowl, afterwards to take a brush and wave it across the sky, backwards and forwards, and the result was the present drought. The magistrate laughed at it, but advised us not to go out on the street again until rain came; so on Thursday I remained at home and had a very quiet day. Daily we prayed for the rain, but no rain fell. If it looked cloudy and like a shower in the morning, in an hour or two all would disperse and a bright cloudless day ensue.

#### THE STORM BURSTS.

July 29th, Friday.—A sultry, clear day was ushered in. Before breakfast a guest or two appeared; breakfast over, several batches came, all looking as if something unusual were in the wind. The guests were increasing; I refused to admit any more. The large yard in front of our house was partitioned off by a paling, forming a smaller yard with door. The big yard kept filling, people began to climb up and look over the paling. I went out to try and get the people to disperse, but though they receded a few steps they would not go; and things began to look serious. I left the door open, and sat in the little yard facing the door. Then I went in to fetch a hat; no one stirred inside in the meanwhile. On my return a few crowded in, then suddenly a few seized boards, wrenched them from the paling and hurled them at me, then a united rush was made on me, the crowd pulling all ways, tearing my leggings and drawers off and into ribbons, and giving me a general pounding and kicking. They rushed for the rope to which the swing was suspended, tightly bound my hands and feet, tore my straw hat off, pulled me down to burn a bit in the sun, while the crowd stood round and cursed and execrated.

In the meantime my wife had taken the two little children at the suggestion of a servant into the loft (our fellow lodgers were too much afraid to protect us), and there, with an arm round each, she endeavoured to shield them.

#### WIFE AND CHILDREN IN PERIL.

The crowd rushed up into the loft, and began pulling the boards down about their heads. They then rushed for my wife, and tightly bound her, hurrying her down the ladder; then beating her about the head and body.

At the same time the two men, Lao-chang, the cook, and Wang, the Pao-ning enquirer, were hauled out, beaten, and bound; then all of us were led through the streets, which were lined with spectators, out of the North gate in the direction of the Dragon Temple. Here the crowd were not of one mind; some suggested throwing us into the river, others stoning us, while others wanted to tie us to a stone in the sun until the rain came. Here they tore the clothes off my wife to her waist.

About this time a military official, Major Ch'eng, who it seems had heard of the disturbance, came hurrying through the crowd, and told them they had been too rough with my wife.

He then said, "Let us take them to the Civil magistrate to be dealt with." Again there was a difference of opinion; one extreme would not consent at all, but suggested at any rate crushing us first. However, by means of vociferations, etc., the Major prevailed; all the way, however, he feared the crowd interfering. Up the steep hill to the Ya-men they drove us, followed by a huge crowd. Arrived there, the magistrate was standing awaiting us; seven or



eight elderly men were kneeling in two rows, one on each side of him, facing each other. These seemed to be our accusers. I was made to kneel before the magistrate. "What is this man's crime?" he asked. "He tells the people that if they do not all follow his sect rain will not fall, but if they do, it will rain within three days," answered someone. "Remove them to the back," said the magistrate, wishing to protect us and yet appease the people, and give them the idea we were to be beaten. We were all removed to a small room occupied by the magistrate's underlings. Here we waited for several hours while the crowd raged and clamoured outside and would not go. At first they would not remove the cords which were cutting our arms for fear of the people, but in a little while this was done. Soon to our relief the two little ones were brought in to us. Some friendly neighbours had taken care of them, and two officers who went down with the magistrate brought them up to us at his direction. He had gone down to put his seal on our door that the things might not be stolen. But the people seemed to want to damage us more than to steal the things; only my wife's wedding ring, and a few of baby's clothes were stolen.

#### THE TWO NATIVES ARE BEATEN.

On the magistrate's return to his office the crowd still hung about. At length the magistrate called up Wang and Chang, our two men. At first he asked them privately if they were willing to be beaten. If so, he could disperse the crowd; if not, he could not answer for the results—the mob could not be controlled. They both expressed themselves willing. He asked them if it was true what the people said about our causing the drought. They said "No." They were taken out and beaten in the usual way with a stick, across the back of the thigh until the flesh was raw. Afterwards heavy wooden "cangues" were placed on their necks; (ordinarily these are left on night and day; but our men were allowed to take them off at nights;) this done, the crowd dispersed. Still, we were kept waiting while a room was got ready, and then after dusting, etc., we moved in, glad at last to get a place to put the children to rest, and snatch a little ourselves.

Next day we were left fairly quiet. The magistrate suggested our leaving the following day, as he said the Chinese were urging the Tibetans to rise against us, and if rain did not fall on the Sunday, they would probably be in on Sunday. Whether or not this was true, we cannot tell; but at the time of the riot not a single Tibetan raised his hand against us or took any part in the business, and during the time of our stay they were always most friendly; also my impression is that the greater part of the trouble was got up by the Chinese, rather than by the Mohammedans.

To go for a time seemed the only course open to us; our one little room in the Ya-men was also occupied by our two men at nights. Certainly the official gave us our food, but etceteras were troublesome to procure with our two men prisoners, and there seemed no immediate prospect of getting back into our own quarters. At the same time

remaining longer was at the risk of a repetition of the same experience. Therefore we offered no opposition; indeed, we had been thinking of leaving. It was not settled till late at night. The two chairs and three coolies were engaged for us, and I went down to pack at our house, and put away what we did not require; this occupied us till the early hours of the morning. Then about half-an-hour's rest, and up at dawn, as the official thought it possible the people might be up again to trouble that morning. We were ready packed, the children fed, and still we waited for the chairs; urged on by us, the Ya-men people sent to hurry them up. At last they came, the things were put in, and then the chair-bearers must go down to the town to settle their accounts. An officer and twenty soldiers were to escort us, and these had not yet put in an appearance. I went in to request the magistrate to hurry things up a bit. He was not particularly polite, but did send. He wished us to take all our belongings down with us, but this I refused to do, preferring to leave half in the house against our return; besides, want of time prevented the packing. At last we got off, but first had to proceed to our house and see the magistrate's seal put on the furniture and door, and finally when the sun was getting high in the heavens we really set out,

#### QUITE A CAVALCADE,

with the twenty soldiers and six runners. These accompanied us to Mao-chau. It was a relief the first night to be free and quiet. All through God wonderfully sustained my wife. But the journey was bound to be a trying one. We left on Sunday, July 31st. On Friday we met Dr. and Mrs. Parry and one little one, also on their way to us. I must say that just after we left on Monday, down came the longed-for and prayed-for rain, and downpours succeeded, leading to disastrous effects in places along our route.

A verse given me just before the trouble has been a help all through, "What I do thou knowest not now; but thou shalt know hereafter."

We all proceeded on our journey down together. At Mao-chau we attempted to stay for a while, but the officials stopped it. Dr. Parry had been telling us of a village a little lower down, named Tao-kwang, which four years since was completely swept away in a night into the river, owing to the course of a small mountain stream, swollen into a torrent having become blocked by a huge boulder. Well, as we rested for a while, rain began to pour down, and we were forced to remain in this very spot, where a few houses had been built. Along a great part of our route from Mao-chau the damages done by that night's rain were visible; in one place several mills and a man in one had been washed away, and many landslips occurred. We were glad to reach the haven of Yang-tz-ling, where we now are, on Saturday, August 13th; our friends of the Canadian Methodist Mission most kindly received us. This is merely a Taoist temple, built on a high hill on the main road, and used as an inn and summer resort. We probably remain here a few days before going on to Kwan-hien, forty *li* lower down on the plain.

## Travels of the late Dr. Cameron.

*Adapted from the "Shanghai Mercury."*

IN the removal of Dr. Cameron, not only the CHINA INLAND MISSION, but China itself, has sustained a heavy loss. A native of Scotland, he combined in a rare degree those qualifications for foreign travel for which his

countrymen are famous: a good constitution and unfailing perseverance.

He arrived in China in the latter part of 1875, and after a few months spent at Nan-king in studying Chinese, he

took up his abode for a time in the south of the province of GAN-HWUY.

In the following year he began that series of remarkable journeyings which made him the greatest European traveller in China of modern times. Proceeding towards the west of China, he arrived at I-ch'ang just when it was made a free port. While there, he received rough treatment at the hands of a mob, and lost the whole of his books. Nothing daunted, however, he went further west to Ch'ung-k'ing, from which place, after a brief residence, he took a journey to the western borders of SI-CH'UEN, and spent a little time at Ya-chau, a city famous for its large export tea trade with Eastern Tibet.

Thence he turned due west to Ta-tsen-lu. This place will be known to most readers of travels as the border-town between SI-CH'UEN and Eastern Tibet. Half the population is Tibetan.

Here he found Roman Catholic priests and their bishop. Alone, so far as any foreign companionship was concerned, Mr. Cameron proceeded westward into Eastern Tibet until he reached Li-tang, finding the hardships of travel very great. It was with difficulty he obtained sufficient "tsan-pa," as the native food is called, to maintain life. After a short stay, he turned his course in a south-westerly direction to Batang. Here again he found a French priest, and received kindness from him. After only a short stay, he proceeded by a trying road to YUN-NAN, re-entering China proper at the north-west corner of that province, and continuing southward to Pa-li Fu, a city proposed at one time as a place of residence for a British official. Leaving this city again, he passed over the ground traversed by the ill-fated Margary, and crossed the border-land into Burmah.

After a short stay, he returned to China by way of Singapore, spending some time in evangelistic work there by the way. The south and south-west of China next engaged his attention. With a view to work amongst the people of KWANG-TUNG and KWANG-SI, he devoted some time to the study of Cantonese, in which dialect he attained considerable proficiency.

Crossing to the newly-opened port of Pak-hoi, he next, in company with a native, commenced a series of itinerations which compassed south-west KWANG-SI, north-east YUN-NAN, and parts of KWEI-CHAU. He returned by way of Kwei-yang, the capital of KWEI-CHAU, and after a brief residence there for rest, and a short detour to Ch'ung-k'ing and back, he pressed on further in his journey, spending a few days in Kwei-lin, the capital of KWANG-SI, on his way to Pak-hoi. His next journey took a north-easterly course, and passing over the south of KWANG-TUNG to Canton, he travelled thence up

through northern KWANG-TUNG, southern KIANG-SI, western FU-KIEN and CHEH-KIANG to Shanghai.

North China then claimed his attention. In company with a fellow-missionary, he journeyed to Tien-tsin, thence across country to New-chwang, and continued his journey to the Korean Gate, and to the borders of Mongolia. Returning to Peking, and obtaining a fresh supply of books, he crossed CHIH-LI into the adjoining province of SHAN-SI. Here he spent some time itinerating, and finally crossing the province at Tong-kwan, made his way to Si-gan, the capital of the SHEN-SI province.

Making this city the basis, he itinerated northward, journeying into the Ordos country. On his return he took a south-easterly direction, crossing HO-NAN to Fan-ch'eng in HU-PEH. Staying awhile to rest, he engaged in colportage work, then proceeded up the Han river

to Han-ch'ung Fu, and after a little time spent there, crossed the border into Northern SI-CH'UEN. Returning by way of Han-ch'ung, he went to Shanghai, and thence to England to enjoy some rest after seven years of almost continuous journeying.

It must not be supposed that these journeys were aimless wanderings. His object was twofold: he wished, in the first place, to scatter far and wide the Word of God and Christian literature; and in the second place, to get such information as would be of value in the future work of evangelization in the interior.

Mr. Cameron was a pioneer in the truest sense of the word, and it is a matter for thanksgiving that large numbers of the Chinese have received their first and only impressions of the foreigner from such a man. In the account of his journeyings in CHINA'S MILLIONS, he completes

his narrative with these words: "Not one thing hath failed of all the good things which the LORD your God spake concerning you;" "No, praise His Name, and never will!"

Believing that his influence for good would be much greater if he possessed a knowledge of medicine, he took a medical degree before returning to China. After his return he spent some time at Chefoo, and, in company with Dr. Douthwaite, rendered valuable medical aid to the Chinese. After his marriage he went to Ch'ung-k'ing, where, for several years, he carried on successful medical, pastoral, and evangelistic work. Owing to the illness of his wife, he this year took her to Chefoo, and returned but a few months ago to continue his labours. Gladly was he welcomed back by his native and foreign friends. He was preparing to visit again our stations in KWEI-CHAU and YUN-NAN, but it was not to be; he was seized with Asiatic cholera, and called higher, falling asleep on the 14th of August, 1892. Who would not envy him? Where is the medical man who will seek to fill the vacant post?



MAP SHOWING DR. CAMERON'S JOURNEYS.









# Diagram

SHOWING THE ESTIMATED POPULATION OF THE WORLD. (1,424,000,000.)

Each Square represents ONE MILLION SOULS

PROTESTANTS,  
116,000,000.

GREEK  
CHURCH,  
84,000,000.

ROMAN  
CATHOLICS,  
190,000,000.

JEWS,  
8,000,000.

MOHAMMEDANS,  
170,000,000.

MISSION  
CONVERTS,  
3,000,000.

HEATHENS,  
856,000,000.

PROTESTANTS,  
116,000,000.

GREEK  
CHURCH,  
84,000,000.

ROMAN  
CATHOLICS,  
190,000,000.

JEWS,  
8,000,000.

MOHAMMEDANS,  
170,000,000.

MISSION  
CONVERTS,  
3,000,000.

HEATHENS,  
856,000,000.



IS it not a solemn fact that, taking the world at large, of every three persons walking on the vast globe, two have never heard of the Saviour, have never seen a Bible, know nothing of heaven and nothing of hell?—*Rev. Daniel Wilson, Vicar of Islington.*